Vol. VIII. The glory of God is intelligence. No. 9

IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH, EDWARD H. ANDERSON } Editors. HEBER J. GRANT, THOMAS HULL, } Business Managers.

Entered at the Post Office, Salt Lake City, Utah, as Second-Class Matter.

JULY, 1905.

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IMPROVEMENT ERA.

VOL. VIII. JULY, 1905. No. 9.

THE SABBATH DAY.*

FROM GENESIS TO REVELATION.

BY FREDRIC CLIFT, M. D., BRIGHAM YOUNG UNIVERSITY.

In a previous article† entitled, *Sunday in the New Testament*, it was shown that Christ and his apostles adopted the first day of the week for the breaking of bread and the offering of prayer and praise. It was also shown that owing to a mistranslation of the

* This and the previous article entitled, *Sunday in the New Testament*, are commended to the notice of missionaries, especially those called upon to labor in certain fields, where the observance of the Seventh day Sabbath is made the pivot around which the gospel must turn. As our friends will not accept modern revelation, we must meet them on their own ground; and these articles are designed to confute Seventh day arguments, both from the philological and historic standpoints. The question is a side issue, but we are often called upon to meet it, before we are allowed to state or discuss the doctrines of the everlasting gospel of Jesus Christ.

I desire to acknowledge my indebtedness to previous writers on this subject for many facts and thoughts, and especially to Messrs. Warner, Lean and "Pudens."—*F. C.*

† IMPROVEMENT ERA, April, 1905.

Greek word "Sabbaton," in a number of places, the first day of the week, or Sunday, was deprived of its Sabbatical character, and that in so doing the King James and associated versions followed the errors of the Presbyterian or Genevan Bible of 1557, A. D.

Let us now consider the subject from the purely historical standpoint of both Old and New Testaments. Mark opens his gospel by declaring, "The beginning of the Gospel of Jesus Christ the Son of God," and it is elsewhere stated, "The law was until John." Paul, however, in Galatians 3, declares: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham;" and he further writes, "And this I say, that the covenant [with Abraham], that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.....before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed [in Christ]. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." From this we understand that the gospel was upon the earth, prior to the time when the law of carnal commandments was given to Moses.

We accept the fact that there have been several dispensations of the gospel of Jesus Christ, and that Abraham, amongst others, lived in such a dispensation, and was enabled to look forward in faith to the coming and death of Christ; and, further, that having sufficient faith, he accepted his atoning sacrifice, and that thus "even as Abraham believed God, it was accounted to him for righteousness."

The question may be asked, did the gospel dispensation under which Abraham lived require him, under penalty of law, to observe the Sabbath? Before considering the evidence contained in the Bible itself, let us recall the belief and practice of the early Christians. They had just emerged from under the tutelage of those who had received the gospel from the very lips of our Lord himself, and must, therefore, be presumed to have been in touch with its spirit. We find that Eusebius, the earliest Christian Church historian, born in Judea, A. D. 270, says, "The Patriarchs had not the Sabbath of the law," and in Book I, chapter 4, referring to those who lived before Abraham, writes, "They did not, therefore,

regard circumcision nor *observe the Sabbath, neither do we,* neither do we abstain from certain foods, or regard other injunctions which Moses subsequently delivered to be observed in types and symbols, because such things as these do not belong to Christians."

If this is true, neither do they belong to us, for we, like Christ himself, are free from the law of Moses. We render obedience to the law of the gospel, summaries of which are found in Matthew 22: 35-40 and 19: 17-19. Christ promulgated no Sabbath law, and Paul, when preaching that self-same gospel, reiterates Christ's commands in Romans 13: 9, and further explains the position in Romans 6: 14, 15, "For ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

This does not mean that Christians have no Sabbath. Their Sabbath is one of commemoration, prayer, praise and thanksgiving. They keep it not because of any law, but because they are led by the Spirit, "having received the promise of the spirit through faith," which has led them to reverence the day of the resurrection and each succeeding first day of the week as the "Lord's day." The Sabbatical character of the first day is fully established by the writings and practice of the apostles and their immediate successors. It is a day of great activity in the vineyard of the Lord—whereas, the Jews were not allowed to do any manner of work. The Christian world believes today that the principles of moral right and wrong, which prevailed before the law was published on Sinai, prevail now, and that such spiritual laws—as distinguished from the carnal laws of Moses—have remained unchanged since the covenant made by Moses, on behalf of the Israelites, was abolished by Christ. The nature of the gospel law is unchangeable, for although, owing to the perversity of men, it may be necessary to suspend its enactments and provide a temporary law, as in the case of the law of Moses, yet the fundamental law remains the same, and is in force for those whose lives are in accord with the Supreme will. This is proved by a reference to Doctrine and Covenants 59: 9-12, where the spirit of the Gospel Sabbath law, is once more proclaimed to the people of God.

Let us examine and learn whether these statements are

supported or not by the facts as given to us in the Bible. In Genesis 2: 2, 3, we find that God rested on the seventh day from all his work, which he had made, and God blessed the seventh day and sanctified it. This work, as shown in verses 4 and 5, was the spiritual creation of the earth, including the spiritual Adam, together with every plant of the field before it was in the earth, and every herb of the field before it grew. It was after this *spiritual work* was finished that God, our Father, rested—there is no record that the spiritual Adam rested or that he received a Sabbath law. Time having been allowed for God's laws to mature, the material creation by Jehovah God, followed, and man was given an earthly, in addition to the spiritual, body which he already possessed, and these two bodies became a living soul. Let us recall Paul's statement in I Corinthians 15: 44, "There is a natural body, and there is a spiritual body.....The first man is of the earth, earthy." Whilst John the Baptist declares, (John 3: 31) "he, that is of the earth, is earthly." This earthly creation is still incomplete, for a great multitude of spirits who kept their first estate have not yet received their mortal bodies, and God's rest from his material creation of this earth and its inhabitants is yet a future event. There is no record that the earthly Adam received a Sabbath law, or that God or Adam observed it whilst the earth remained in its paradisical condition. Not that there was no Sabbath, but Adam and the patriarchs, like Paul, regarded each day alike. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." (Romans 14: 6.) There is no evidence to show that any Sabbath law was, subsequently, after the expulsion from Eden, given to Adam or his immediate descendants. The evidence all points to the contrary, for when God blessed Noah and made a covenant with him, (Genesis 9: 8) nothing was said touching a Sabbath law. So, too, when Abraham (Genesis 17: 8) entered into covenant with God, and the law of circumcision was given, no reference is found to any Sabbath law. This, as we learn from Paul, was 430 years before the delivery of the law to Moses on Sinai. Consider, the people became so wicked that all but eight souls were destroyed, and, although the Bible describes and gives details of the crimes of the sons of God and of men, as also those of the immediate descendants of Abraham

during the 430 years, yet not one single reference is therein made to the breaking by them of any Sabbath law. If this law had been delivered to Adam, is it possible, judging from what the Bible has to say about the Sabbath, after it was given to Moses and recorded by him in Exodus 20, that God would have failed to inspire that same Moses to record the giving of such a law to the Antediluvians, Noah, Abraham, and other seekers after God? It is incredible that such a thing should be. The first Old Testament reference to a keeping of the Sabbath by any of the descendants of Adam is found in Exodus 16: 23-29, where directions are given to the Israelites for the gathering of manna, and preparation of food on the sixth day for use on the following, or Sabbath day. This brings us to the delivery of the ten commandments, written on two tables of stone, as narrated in Exodus 20, the Sabbath law being found in verses 8 and 11.

The question arises, with whom was this covenant made? It was made between Jehovah God, and the children of Israel, after they had come up out of Egypt. Deuteronomy 5: 2 declares: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our Fathers; (Jacob, Abraham, Noah) but *with us, even us* who are all of us here alive this day." Our Father, determined that there should be no room for mistake on this point, inspired Nehemiah to write as follows (9: 13), "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments, and madest known *unto them* thy holy Sabbath and gavest them bread from heaven for their hunger," thus coupling together the two events found narrated in Exodus 16 and 20. Further, inspired Moses wrote in Deuteronomy 4: 13: "And he declared unto you his covenant which he commanded you to perform, even *ten commandments*, and he wrote them on two tables of stone," and in order that no error might creep in, as to the identity of these laws or any addition thereto, the same inspired author in Deuteronomy 5: 22, says, "These words the Lord spake unto all your assembly, in the Mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he *added no more*—and he wrote them in two tables of stone and delivered them to me." And in Deuteronomy 9: 9, we

have this further statement identifying the two tables of stone with the tables of the covenant, "And when I was gone up into the Mount to receive the tables of stone, even the tables of the covenant which the Lord made with you.....And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant."

It will be remembered that the tables of the covenant were placed in the Ark, and we find Solomon, in speaking of the temple that he built for the Lord, (I Kings 8: 21), says, "And I have set there a place for the ark, wherein is the covenant of the Lord which he made *with our fathers when he brought them out of the land of Egypt.*" Inspired Paul, writing to the Hebrews 9: 4, referring to the rites and sacrifices of the law, says, "Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna.....and the tables of the covenant." The children of Israel failed, however, to live up to this, their covenant with God, and as a result, we find the prophet Hosea declaring God's anger, and saying, "I will also cause all her mirth to cease, her feast days, her new moons and her Sabbaths, and all her solemn feasts." This prophecy as we know came true. Troubles followed fast and thick; the children of Israel, after the death of Solomon, were rent asunder into two hostile nations. Jeroboam, King of Israel, caused his people to sin by setting up an idolatrous form of religion, that of Baal, at Bethel, and in Dan. This apostasy led to their captivity in Assyria, and their final dispersion amongst the nations of the world. The house of Judah were carried captive to Babylonia, but having profited somewhat by their punishment, were allowed to return to Judea, where they continued until their final act of apostasy, the rejection of their promised Messiah — the Christ—which made them once more outcasts upon the face of the earth. Jesus, as Lord of the Sabbath, endeavored to teach his people the principles of the gospel Sabbath, but they "sought the more to kill him because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God" (John 5, 18). That Jesus was indeed Lord of the Sabbath, is not only declared by Christ himself,(Mark 2: 28) but also by Paul in Ephesians 1: 22, where he states that "God hath put all things under his feet, and

gave him to be head over all things to the church." This included authority to delegate power to others, and it was under this authority that the apostles, at the first Council of the Church at Jerusalem in A. D. 50, declared the abolition of the law, or covenant of circumcision, and subsequently sanctioned the gradual abolition of feast days, new moons and Sabbaths, including the feast of the Passover. It was under this power, given to him by his Father, and our Father, that Jesus promulgated the two great gospel commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself, on these two commandments, hang all the law and the prophets."

Paul, recognizing the fact that Christians are not under the law, but under grace, amplifies the gospel law, (Romans 13: 9,) and says, "Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, *viz.*, thou shalt love thy neighbor as thyself." Having thus stated the gospel or Christ's law, in which no reference is made either by Christ himself, or Paul, to the keeping of the Sabbath, we find that the latter further adds, "Wherefore my brethren, ye also are become dead to the law by the body of Christ;" and, as people even in his day had already begun to enjoy disputations, he says, Romans 14: 1-6, "Him that is weak in the faith, receive ye, but not to doubtful disputations. For one believeth that he may eat all things, another, who is weak eateth herbs; let not him that eateth despise him that eateth not.....One man esteemeth one day above another, another esteemeth every day alike.—Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." In II Corinthians 3, Paul compares the law of Moses with that of the gospel, saying, "Who hath made us able ministers of the new testament, (covenant) not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraved in stones, was glorious..... how shall not the ministration of the Spirit be rather glorious?..... Now

the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." As showing that the law had been abolished, Paul, writing to the Hebrews 7: 12, declared, "For the priesthood being changed, there is made of necessity a change also of the law." When, through the hardness of heart of the descendants of Jacob, God withdrew the gospel and gave, in place thereof, the law of carnal commandments, there was a change of priesthood. The head of the Melchizedek priesthood is Jesus Christ, it is therefore necessarily the controlling priesthood of the gospel. Where there is no gospel, there is no need for the higher priesthood. Consequently, Moses was in that dispensation the last to hold the keys, and although individuals thereafter, occasionally, held the priesthood, they did not act in that calling until Christ came and restored the gospel in its fulness of priesthood and power. During Mosaic times, the Aaronic priesthood acted as the schoolmaster, and sought by force of penalties to compel the Israelites and Jews to live up to the covenant made by them with their Father in heaven, but history relates their continued failure. With the restoration of the gospel and its accompanying priesthood, Jesus, as the great High Priest thereof, became the surety of a better testament (covenant) whereby God through his servant Paul declared, (Hebrews 8: 10), "This is the covenant that I will make with the house of Israel, after those days, said the Lord. I will put my laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people." These gospel laws were written in the minds and hearts of the Patriarchs, but when their descendants, after their deliverance from Egypt, hardened their hearts, the gospel was taken from them, the carnal law of Moses taking its place. Now, however, we are made free, and are no longer under the schoolmaster, for Christ says, "Lo, I come to do thy will, O God," and Paul adds, "He has taken away the first that he may establish the second."

Let us now deal with another phase of the question. In all, these scriptures—these ten commandments written on the tables of stone—and "no more," constitute the covenant between God and the people of Israel. Seventh-day worshipers, however, when brought face to face with the indisputable facts, must admit defeat or find some new ground for disputation. Accordingly, when

compelled to admit that the covenant was a temporary law given for a specific purpose, that it was limited to the Israelites and their descendants, and that same was abolished by Christ or his apostles acting under his authority, they shift their ground, and hunt up some uninspired dictionary for a definition of the word covenant. Having found therein that a covenant is a mutual agreement between two or more persons, they refer to Exodus 19: 5-8, "Now therefore, if ye will obey my voice indeed, and keep my covenant..... And all the people answered together and said, All that the Lord hath spoken we will do." It is claimed that this, and nothing else, was the covenant that was made between God and the Israelites, because, forsooth, a "covenant is a mutual agreement between two or more persons," and that, consequently, the ten commandments are still in force, inasmuch as they do not constitute a covenant within the dictionary definition. If so, why did Christ and Paul, as already shown, reiterate some of them and omit others?

Let us, however, seek inspiration from the Lord, and accept his definition of the particular covenant made between himself and Israel as follows (Deuteronomy, 5: 22-23): "These words the Lord spoke unto all your assembly in the mount out of the fire, of the cloud, and of the thick darkness; and *he added no more.* And he wrote them in two tables of stone and delivered them unto me." This definition or identification is complete, but Moses clinches the matter in Deuteronomy 9: 9—"When I was gone up into the mount to receive the tables of stone, even the *tables of the covenant* which the Lord made with you." Furthermore, after the Lord had, in Exodus 20, spoken "All these words," —the ten commandments—Moses came and wrote all the words of the Lord, including the commandments..... "And he took the book of the covenant and read it in the audience of the people, and they said, All that the Lord hath said will we do, and be obedient." Then came the reason for keeping the Sabbath day by the Israelites, as related in Exodus 31: 13: "Verily my Sabbaths ye shall keep, for it is a *sign* between me and you throughout your generations."

It has been asserted that the Sabbath law given on Mount Sinai formed part of Gods organic or constitutional law, and was

therefore immutable and unchangeable. Yet here we find God declaring that it was a sign only. Notwithstanding, therefore, that our friends would limit Christ's power and authority, and deprive him of part of the fruits of his victory over death, we find that those to whom he delegated his power, abolished circumcision as also the passover: both of which had been established as signs, and were as immutable as the Sabbath law itself. In reporting the judgment given at the council of Jerusalem in relation to the sign of circumcision, Luke says (Acts 15: 28): "For it seemed good to the Holy Ghost and to us." The authority delegated to the apostles was therefore no empty sham, but was approved by God himself.

That Christ and his apostles did abolish this Sabbath sign is proved by reference to the Greek text of the New Testament. This has been fully discussed in the previous article. It will be remembered that John, in Revelation 1: 10, refers to the "Lord's day." It has been asserted by some that he referred to the Jewish or Saturday Sabbath, while some Roman Catholic writers, in controversy with the Protestant sects, by connecting the events of the fourth chapter with those of the preceding chapters, seek to show that this expression refers to the judgment day, which is yet to come. It is not to be presumed that the whole of the revelations were received by John on this one particular Sunday. They were no doubt spread over several days, perhaps weeks, or even months. Either construction is entirely foreign to the current views and writings of the immediate followers of the apostles, and who were known as the apostolic fathers. They invariably refer to Sunday, the first day of the week, as the Christian Sabbath or the Lord's day. And in doing this, they bear testimony to a fact within their individual knowledge—not to an opinion.

Justin Martyr, born A. D. 114, less than twenty years after John wrote his gospel, in his *Apology*, chapter 67, says: "And on the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the apostles, or the writings of the prophets are read as long as time permits. Sunday is the day on which we all hold our common assembly.....For he was crucified on the day before that of Saturn (Saturday) and on the day after that of Saturn, which is the

day of the sun, having appeared to his apostles and disciples, he taught them."

Barnabus, at the close of the first century, writes, "Wherefore we keep the eighth day with joyfulness."

Eusebius, A. D. 270, in book 4, chapter 23, quoting Dionysius, says: "Today we have passed the Lord's holy day, in which we have read your epistle," and in chapter 26 he mentions a work written by Melito, entitled, "On the Lord's day." This book was then extant, but is now lost.

Hilary, A.D. 360, writes: "On the Lord's day Christians enjoy the felicity of a perfect Sabbath."

St. Ignatius, the pupil of St. John, in A. D. 107, in his epistle to the Magnesians, 8, 9, 10, writes: "Be not deceived with strange doctrines nor with old fables, which are unprofitable, for if we still continue to live according to Jewish law, we do confess ourselves not to have received grace; for even the most holy prophets lived according to Jesus Christ.....Wherefore, if they who were brought up in these ancient laws come nevertheless to the newness of hope, no longer observing Sabbaths, but keeping the Lord's day.....Wherefore, being become his disciples, let us learn to live according to the rules of Christianity.....Lay aside, therefore, the old and sour and evil leaven; and be ye changed into the new leaven, which is Jesus Christ.....It is absurd to name Jesus Christ and to Judaize."

Tertullian, A.D. 200, says: "We celebrate Sunday as a joyful day."

In the *Teaching of the Twelve Apostles*, written in the first or second century, the genuineness of which is universally admitted, we find, in chapter 14: "But on the Lord's day do ye assemble and break bread and give thanks, after confessing your transgressions, in order that your sacrifice may be pure. But every one that hath controversy with his friend, let him not come together with you, until they be reconciled, that your sacrifice may not be profaned."

Bede, our own Anglo-Saxon historian, A. D., 664, book 3, chapter 25, writing of Easter day and St. John the Revelator, says: "And when that day came, if the Lord's day, then called the *first after the Sabbath*."

Clement, Origen and others, all offer evidence to the same effect. This cumulative evidence of the early Christian writers is confirmed by a heathen writer, Pliny, governor of Bithynia, who, in a letter written to Trajan, the then emperor of Rome, about A. D. 103, says, referring to the Christians: "They meet on a certain stated day, before it is light, and address themselves in a form of prayer to Christ, as to some god." A certain stated day—not the Jewish Sabbath, with which Pliny was acquainted; but they met on a day peculiar to the Christian faith. Paul says, Hebrews 4:4: "Again he limiteth a certain day."

It is claimed by some that the Christian fathers and early writers were heretics, and that their testimony is not to be received; but when we read in their histories and writings that the primitive church held and practiced certain things, and we find the same things taught in the inspired word, then we are entitled to rely on such historic records, and receive their testimony as to what the church held and practiced in their day, without being compelled to receive as sound doctrine all that they individually teach or their application of scripture proofs. Dr. Pusey, in his preface to the Oxford *Library of the Fathers*, says: "We become assured that we know what was the Apostolic doctrine, when we have the agreement of early and independent witnesses as to that doctrine."

Mosheim, 1 cent., part 2, chapter 4, sec. 4, sums up this part of the argument thus: "There are certain laws whose authority and obligations were universal and indispensable among Christians. *All Christians were unanimous in setting apart the first day of the week on which the triumphant Savior arose from the dead, for the solemn celebration of public worship.* This custom was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, *and was observed universally by all the Christian churches*, as appears from the united testimony of the most credible writers."

Mrs. White, a writer on this subject, in *Great Controversy*, page 55, says: "Satan tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, and in its stead exalt the festival observed by the heathen as the venerable day of the sun. Constantine, while still a heathen, issued a decree

enjoining the general observance of Sunday as a public festival throughout the Roman empire. A few years after the issue of Constantine's decree (about A. D. 320) the Bishop of Rome conferred on Sunday the title of the Lord's day; still the original Sabbath was kept. The observance of Sunday as a Christian institution has its origin in the mystery of lawlessness." She calls the Lord's day "a child of the papacy;" but does not cite the Bible or early church history to prove it. On the contrary, John, in A. D. 96, calls the first day of the week, "Sabbaton," in his gospel 20: 1 and 19, and "Lord's day" in his book of Revelations, 1: 10. Yet Mrs. White endeavors to convey the impression that Constantine was the author of the Christian Sabbath, and the Pope the inventor of the term "Lord's day." She readily accepts the Roman Catholic claim to priority of invention or copyright in the name, but the Protestant world rejects arguments founded on a falsification of history, as vigorously as it refuses to acknowledge Peter as the first pope of Rome.

The law of Moses was full of types and signs of the coming of the promised Savior, the Messiah. The feast of Pentecost was one of these types, and foreshadowed the redeeming offering of Christ himself. We find in Acts 2: 1 that "When the day of Pentecost was fully come, they were all with one accord in one place." It may be asked, on what day of the week did this particular feast occur, so full of important events in relation to the establishment of the church of Jesus Christ? It was the first day of the week, known later as the "Lord's day," or Sunday. Our subject leads us to inquire as to the origin and symbolical meaning of this feast of Pentecost. A reference to Leviticus 23: 10 shows Moses speaking to the children of Israel, when giving directions in respect to the feast of harvest, as follows: "When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you. On the *morrow after* the Sabbath, the priest shall wave it, and ye shall offer that day, when ye wave the sheaf, an he lamb without blemish of the first year, for a burnt offering unto the Lord."

From this we learn, first, that the wave offering was made on the

day after a particular Sabbath, thus making it the eighth or first day of the week; second, that the lamb was typical of Christ and his death and resurrection on the first day of the week; third, that the wave offering was typical of the harvesting of the souls of men. "But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15: 20).

In the same chapter in Leviticus we find Moses directing the people as follows: "Ye shall count unto you from *the morrow after the Sabbath*, from the day ye brought the sheaf of wave offering, seven Sabbaths shall be complete"—*viz.*, forty-nine days—"even unto the *morrow* after the seventh Sabbath, shall ye number fifty days, and ye shall offer a new meat offering unto the Lord." We find that the ascension of our Lord took place on the fortieth day after his resurrection—on a Thursday. Ten days later, *viz.*, the fiftieth day from the resurrection "Sabbaton," was the day of Pentecost, that being the morrow after the seventh Sabbath from the waving of the sheaf. On this first day of the week, or Sunday, therefore, when the Jews were gathered together in the temple, offering a new meat offering unto the Lord, the disciples, in accordance with Christ's command, "that they should not depart from Jerusalem, but wait for the promise of the Father," were found *with one accord in one place*, gathered together for their weekly service of prayer, praise, and thanksgiving. Then the promise was fulfilled, "and suddenly there a came sound.....and they were all filled with the Holy Ghost.....Now when this was noised abroad, the multitude (including, no doubt, many Jews from the temple) came together." This was the first day of the week, or Sunday, and it commemorated not only the resurrection, or harvesting of the souls of men, but also, the opening up of the dispensation of the Holy Spirit.

Objection is sometimes made that the first day of the week is also called the eighth day of the week; it should cause no disputation. It is a mere question of excluding or including the first day in the reckoning. In Leviticus 23: 35, we find: "On the first day shall be a holy convocation. Ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord, on the eighth day shall be a holy convocation unto you." In Numbers 29: 35: "On the eighth day ye shall have a solemn assembly." In II Chronicles 7: 9. "And in the eighth day they made a solemn

assembly;" and in Nehemiah 8: 18: "And they kept the feast seven days, and on the eighth day was a solemn assembly," a Sabbath, typical of the Christian Sabbath.

It is submitted that the foregoing facts constitute a chain of evidence, every link of which is perfect, and they substantiate the following propositions:

1. That Adam and his descendants down to the time of Moses were in possession of, and lived under the gospel of Jesus Christ.

2. That no Sabbath law was given prior to the time of Moses.

3. That it was given as a sign between God and the children of Israel, and as a schoolmaster to bring them to Christ.

4. That the Sabbath law was not an organic or immutable law.

5. That Christ had authority to change it.

6. That Christ did change it, and gave authority to his apostles to make such changes in the law as the Holy Ghost might indicate.

7. That in the original Greek text of the Bible the last day of the week and first day of the week are both called "Sabbaton," or Sabbath.

8. That the first day of the week is called the Lord's day, both by St. John and the early apostolic fathers, and this some 250 years, prior to the time of Constantine, A.D. 325.

9. That the Feast of Pentecost fell on the first day of the week, and that the disciples did not take any part in the Jewish temple services on that day, but were "with one accord in one place," holding their own services of prayer, praise and thanksgiving, as directed by Christ himself.

10. That the terms first and eighth day of the week were synonymous and interchangeable.

11. That so far as Latter-day Saints are concerned, no dispute can arise, the Lord having declared his mind and will, as recorded in section 59: 9-12 of the Doctrine and Covenants:

"Verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days, and at all times. But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

Provo, Utah.

THE SEA GULLS AND THE CRICKETS.

(*For the Improvement Era.*)

With promise of abundant yield
Lay ev'ry garden, ev'ry field,
A smiling 'neath the summer sun,
Where pioneers a home had won.

Above, the Wasatch towered in might:
Below, the Great Salt Lake was bright:
And o'er the foothills far away
The sage brush spread its sombre gray,
To where the opalescent blue
Of distant ranges closed the view.

The parched desert ne'er had known
A harvest where the seed was sown:
And carefully each precious seed
By faith was sown in time of need:
For, weary months of want had worn
Away each scanty store of corn,
And yet a thousand miles of plain
Lay in between the fields of grain
There by Iowa's hill and dale,
And these new grain fields of the vale.

On bulbs and roots, on fish and game,—
Awaiting till the harvest came,—
From nature's storehouse spread around,
Full many their subsistence found;
Yet naught man's appetite has led
Away from yearning for his bread;

And hope of harvest filled each breast
Within these new homes of the West.

No thought of danger lurking near
Aroused a dream or qualm of fear:
And e'en where poverty held sway
Contentment ruled each happy day:
And toil and thrift, gave hope full cheer
With its reward of harvest near.

Then, mustered by some evil head—
A foe to fill the homes with dread—
From out the foothills all along
The crickets swept, a countless throng,
The verdure lay before them green,
Behind 'twas like a fire-swept scene.
And as they neared the fields of grain
The settlers fought them might and main,
Till unavailing efforts gave
The proof that none their crops could save.

In many a trouble, doubt and care,
The Saints had learned the power of prayer;
In many an answer God had given,
They learned to put their trust in Heaven;
And solemn prayers of deep distress
Arose then in the wilderness,
And God was asked, while faith held sway,
To drive the hordes of foes away,
And save the crops, by his strong hand,
To keep a famine from the land.

Lo! then, a wonder in the skies
To them glad vision brought surprise!
Above the low horizon's bound,
With wings all fluttering round and round,
In cloud-like flocks, the sea gulls flew,
In their migration strange and new;
And myriads over all the land,
As if they came at God's command,
Sought for the crickets, as was meet,

And ate as though compelled to eat,
And ate, disgorged, and ate, till then
Disgorged, they ate, and ate again;
Till, at the sunset, they took flight,
And o'er the lake passed out of sight.

Again, each morning they returned,
As if about the task concerned
Of clearing all the land so clean
That not a cricket could be seen.

The birds were tame. 'Twas very clear
Of men they yet had formed no fear:
They came about the cottage door,
'Mid scenes unknown to them before,
And children played with them in glee,
Yet left them undisturbed and free.

And to this day, the Saints believe
The sea gulls came here to achieve
A rescue from impending woes
Of famine, that these insect foes
Most surely would have made, that day,
Had not God's power swept them away.
And so the law's protecting care
Gives to the gulls an ample share;
And gratitude we give most fair
These winged pilgrims of the air.

J. L. TOWNSEND.

Payson, Utah.

A MOTHER'S LETTERS TO HER MISSIONARY SON.

EDITED BY SUSA YOUNG GATES.

V.—WORK AND STUDY IN THE FIELD.

My Dear Son Daniel:—Your letter reached us, and gave us great joy. The girls are writing all the home news to you, so I am going to try and answer some of your questions. You ask first how you are to study the gospel. You say you have looked over the various books your father gave you treating on the gospel, and its various principles, but you don't seem much interested in them.

Now, I am rather glad you feel just as you do; for, although one can always get some help from commentaries on the scripture, both ancient and modern, yet commentaries are always of questionable value to the young student. For this reason: You must study the scriptures, not what is said about them by somebody. The Lord has always provided his people with scripture, that is, with a written record of his dealings with his people; also the prophecies and translations given to his ordained servants. Mormon tells us of the apostasy of the descendants of Zarahemla, and gives as one strong reason that they had no scripture among them. The word of the Lord is a peculiar thing. I might compare it to the look in the eyes of your father's oil painting; no matter what part of the room you go to, the eyes seem to be looking directly at you. It is so with a revelation; no matter in what age a person may live, in what circumstance or condition he may be, the words revealed by the Spirit of the Lord, and written

under his authority, bear a peculiarly applicable meaning for his soul, whoever and whatever he may be. You recall what the Lord said to some high and mighty preachers in the early days of the Church, as recorded in the sixty-seventh section of the Doctrine and Covenants. They had been trying to use eloquent language to confound the youthful and uneducated prophet, and the Lord rebukes them by telling them to seek for the least of the revelations, and then try to write one like unto it; if they cannot, they are forever after to hold their peace. And they certainly could not. Any one who understands literary style will tell you there is a vast difference in the wording of the Book of Mormon and the Doctrine and Covenants, and, again, both are unlike the style in which Joseph himself spoke and wrote. Yet all are simple, necessarily, as the medium, Joseph, through which they all are given, was a simple, clear-brained youth, without an involved nature or speech.

Therefore, study the scriptures. Read them. You read the Bible and Book of Mormon through in your early boyhood; but that was mostly to please your father and to earn the books which he gave you when you had finished. Now read them both through carefully; then read the Doctrine and Covenants and the Pearl of Great Price through in the same way. When you have finished them, begin over again with the Bible, and read them all over again. And again, and again, as long as you live. Never think that the time will come when you can lay them aside. If it does, woe be to you. Orson Pratt, great and lofty thinker and philosopher that he was, was once asked why it was that he seemed so familiar with every passage in the Book of Mormon. He answered in his diffident, modest way, that after inquiring, he found that he had read the book through sixty-seven times more than any one else he had known of.

There is a notion prevalent that one need only read those parts of the Bible or other scripture that pertain to any subject one may be studying. Don't be led off by any such idea. If you are to be a full man in Christ Jesus, you must put on his whole armor. Not a patch here and a scrap there. I have heard some young returned elders who could say little when called upon for a report, unless they switched off onto the first principles of the gospel, which had evidently been their sole thought and talk while

away. And even that could have been forgiven, for it was but natural, only that when called upon a second time, the same little talk on faith or baptism was given, and one could tell it was one of the few sermons prepared and given constantly while away. Avoid all such cut and dried work. Shun form and cant, as you would atrophy and petrification in any form.

You will, of course, be set to preach the first principles of the gospel; that is the message of warning you are called to deliver. Christ gave that injunction to his former apostles, just before leaving them after his resurrection, and he repeats this injunction through Joseph Smith. But you need not take anything, anybody, nor any book, except the scriptures themselves, for a guide. Go to the Lord in fasting and prayer. Oh, remember the mighty blessings that we have received in this family through fasting; don't go to the extremes, for extremes are seldom wise. But when you want a special gift or powers, make a special effort. The foundation of the British mission was laid by Heber C. Kimball, and Brigham Young, in mighty fasting and prayer. And in your day the splendid work done in the Southern States by a son of Heber C. Kimball, the effects of which spread to every mission, was done in great seasons of fasting and prayer. In this, however, always be willing to be guided by those who are over you. It is better to be obedient to counsel, than to fast, if there must come a choice.

Then, if you desire to study the subject of faith, for instance, look into your own heart, and see what faith means to you. Cast about for your own impressions, your own feelings, and your own conclusions. Do not follow anybody's lead, nor copy anybody's expressions or thoughts. Better a thousand times a poor, stumblingly expressed idea of your own, than the most carefully worded and eloquent plea or argument filched or borrowed from some other speaker or writer. Do be original; not cranky nor peculiar, but be yourself. For this reason, I would prefer that you should not open one of the various books on the study of the gospel which you have, until you have been at your work at least a year. When you have got your own "thinking apparatus" in good running order, you can then safely, and perhaps profitably,

dip into other people's "thinking tanks," as Josh Billings calls them. But go to the Bible itself.

Try to put yourself in the place of a person who knows nothing about the truth. Such a one would ask you what you mean by repentance, by faith, and by baptism. What do you mean?

President Lorenzo Snow once said that the very best missionaries were those who never thought a moment about themselves, but always about others. Don't allow a thought about yourself, the impression you are making upon others, or the language you are using, to enter your mind. Think of the person you are talking with. Remember that your message of the truth may be the only one he will ever hear. And in the morning of the resurrection, he may confront you, if you failed to warn him, and ask you why you did not deliver the word to him while you had the opportunity. Be earnest, be diligent, and oh, be wise.

Be wise! Do not attack those not of our faith, nor denounce their religion. President Young once advised missionaries not to tear down people's houses of religion about their ears, but to build up the true and beautiful one before their eyes, and then invite them to enter, leaving their own tumble-down creeds to go to natural decay.

Approach everyone with gentleness. Don't argue. Discussions rarely do any good. Offer your own truths, listen quietly to what objections may be offered, and answer them if you can, but go no further.

Study how to approach people. The best, first and last lesson in this art is to try and think of the person and how to interest and please him. Don't tell him he is all wrong, and you are all right, for you have then antagonized him, and you cannot again approach him, perhaps.

On the other hand, don't act or feel afraid to say who and what you are, and what is your message.

Learn true humility. Humility is not cringing nor slavishness. But it partakes of a sense of unworthiness, and is made up of a realization of our own weakness and our dependence on the Lord.

There are other questions to answer, but this must suffice for the present.

All join in love. Mattie was here today, and I read your last letter to her. She wants to be remembered to you.

Your father says to tell you not to spend too much time reading the home papers, six times, he says, laughingly, is enough. For the more you read about home and think about it, the more inclined you will be to get homesick.

Love always from
YOUR MOTHER.

Salt Lake City, Utah.

BE THANKFUL FOR THE SHADOWS.

(*For the Improvement Era.*)

Why should we ask the Father
For only days of light?
When the clouds have cleared away,
The sun shines forth more bright.

If God sends only sunshine,
Our sight may grow so dim,
We cannot see the pathway
To follow after him.

Walk through a flower garden,
Which blossoms there first fade?
Those where the sun is brightest,
Not those at times in shade.

Be thankful for the shadows
As well as for the light,
Lest through excessive brightness,
The soul receive a blight.

GRACE INGLES FROST.

Salt Lake City, Utah.

AM I CONVERTED, AND IF SO, HOW MUCH?

BY DR. JAMES X. ALLEN.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—(Matt. 18: 3.)

This short talk is intended for the young men in Zion, for whom I have, in my heart, the very warmest regard. On them depends, in great measure, not only their personal salvation, but also that of their coming families, and, perhaps, many others yet unborn.

It is customary with us to quote many and varied authorities to substantiate the lesson presented. For my part, I consider one first-class authority to be preferable to a number of weaker ones. Not all authorities are of equal weight and force in sustaining the position taken by a teacher. Some men are more spiritually minded than are others. Some good teachers have a little too much of the earthiness in their composition; and it is questionable whether the worldly mind and the spiritual mind can each attain to anything like perfection when dwelling in one and the same habitat. "Ye cannot serve God and Mammon."

Men of scientific training differ in their interpretation of the same phenomenon; so, also, do good men differ in their reading of the same passage of holy writ. Men's minds vary in constitution, and, therefore differ in their interpretation of the same divine impression on their mentality.

God drops from the clouds pure snow and rain upon our mountains for our comfort and for our needs. But, although the water reaches us through the naturally ordained channels, it is not pure water when it comes to us; it is, more or less, impreg-

nated with the minerals through which it has percolated in its downward course. Such is the case with the inspiration of the divine Spirit. The strata of rocks are not more varied in their mountain beds than are the constitutions and conditions of men's minds through whom divine truths necessarily must percolate before they reach us.

Several men may be impressed with the same divine inspiration, but, in all probability, no two of them will interpret it exactly alike. Each interpretation will be tinctured, to some extent, with the characteristics of the mind that gives it form and expression.

These thoughts have induced me to select for this lesson the dictum of the Master, whose word is yea and amen—the end of controversy.

By reading over the text quoted above, you will perceive that there is no if, no but, no modification, whatever,—"except ye be converted, and become as little children," etc. Conversion is imperative. Would it not be well for each one of us to examine ourselves occasionally and try and find out how far we are converted? The most of us assent to the existence of an All Father. to the godship of his Son Jesus Christ, and to the divinity of the mission of Joseph Smith, the prophet, seer, and revelator. This much of a conversion is almost universal in our Y. M. M. I. Associations. But the vital question is, Are we exemplifying their teachings in our every-day life?

We know that there are degrees in faith, degrees in repentance; and degrees in honesty, truthfulness, sobriety, honor, and in brotherly love; and there are degrees of glory in the after life, so we are told. But, let me ask you, do you want a partial salvation? Can we, in all conscience, hope for a full salvation with the Father and the Son when our conversion has been but partial? I think not. "And he shall reward every man according to his works."

One brother with whom I lately conversed, is seldom seen in our meetings. When I spoke to him about his absence, on a certain occasion, he answered: "O! religion does not consist in going to meeting." The answer was true enough. But we know

that it is most natural for a man to seek the society of those having similar likings, aspirations, and interests to his own.

If I am seeking "first the kingdom of God and his righteousness," shall I not find most profit and pleasure in communing with those whose aims and objects in life are the same as my own? Certainly. Therefore, we say that "a man is known by the company he keeps."

Recently I heard a brother discussing the supposed uses to which tithing is put. I could not help asking him, "Are you a tithe payer?" His reply was,"No; I am not, I don't believe in paying tithing," etc., etc. This brother prefessed to be converted. Was his conversion a full or a partial one? And in this way we may, were it necessary, examine many of the laws and counsels obligatory upon the Saints, and find that many of us are but partially converted. We are converted as far as we fully believe, and our belief is exemplified in our daily walk and conversation; and our apostasy is in proportion to our loss of conviction. One will say: "I have a mind of my own, and no man can control and tell me what I shall do, and how much I shall pay," etc.

"And become as little children." Little children are teachable, leadable, not egotistic, setting themselves up as instructors of their parents and teachers. Having accepted the gospel as a system given by God for our salvation, may we not safely accept it in all its details (as little children)?

How much am I converted? May God grant us a full conversion and a full and complete salvation.

Ogden, Utah.

IMPRESSION VS. EXPRESSION.

BY ERNEST M. HALL, B. A., EDITOR OF THE "CRIMSON," BRIGHAM YOUNG COLLEGE.

It is not my intention to attempt a philosophic discussion of this subject, but simply to voice a few thoughts which I have gathered upon this timely theme. If, perchance, I say something which will cause someone to give expression to the hope that is within him, then this endeavor will not have been in vain.

As soon as a child learns to talk, it is impressed, by its parents, with the idea that "children should be seen and not heard." This old-time maxim is evidently absurd. It is contrary to nature and opposed to law for a bright, active child to sit as quietly as the wax doll with which it plays. It is as natural for the little girl or boy to romp and play, laugh, dance, and be noisy, as it is for the rose to bloom or for the meadow-lark to greet the rising sun with his cheerful song.

The flowers of the field are under no restrictions, but follow perfectly the life which God has given them. They receive the impressions from sunshine and shower, from morning zephyr and evening dew, and in a short time, give expression, as Nature intended, in the form of daisy, buttercup, and violet. All is done in harmony and the result is perfection.

Likewise, the birds show their appreciation for sunshine and warmth. Scarcely have their feathers dried, after the shower, than the sweet songsters burst forth in such strains of rippling melody that the earth becomes a paradise.

How readily all nature responds to impressions of light, heat, and moisture! As soon as the April showers have passed, and the

genial warmth of the May sun is felt, grass springs up in the meadow, the trees are in full leaf, the birds are singing their merriest melodies, and even the frogs add their song to the music of the meadows. The air is full of perfumes and pipings, and the purple halo of the distant mountains makes a fitting background for this charming prospect.

It remains for man, blessed with intelligence and freedom of will, to thwart the laws of his nature and to act like the sponge, ever assimilating and absorbing, retaining all good things for himself and casting off only that which is bad. Man should follow more closely in the path of nature. Instead of behaving as God's noblest creation, he is too often unresponsive, unsympathetic, and reserved. He breathes in the bracing air of the spring morning, the fragrance of violet, rose, and geranium. He sees beauty on every side, yet passes on in silence. He would not let a fellow-creature know that he felt these things—no, he must keep them for himself. They were made for him, and he will enjoy them alone. How selfish, how cold, how unfeeling this is! Why not give expression to these feelings of inspiration? Point out to a companion the beautiful colors and the delightful odors of the flowers, and your friend who, probably, sees more beauty in the birds and busy bees, will have you enjoy things which you had passed by unobserved. Thus your pleasure is doubled and your friend has forgotten his troubles to praise the goodness of God.

What should we think of the artist who could paint inspiring landscapes and beautiful faces, yet who never touched brush to canvas, a man who had splendid visions of form and color, but who chose to dream them in solitude? What should we think of a Milton who could write such a poem as "Paradise Lost," and yet who buries his sublime thoughts in the recesses of a shriveled soul? What sentence should we pass on a Daniel Webster who might electrify the nation with his eloquence and cause the Senate to hang breathless on his words, yet who allowed his great talents to slumber?

Let us not pass judgment too hastily, however. Let us first examine ourselves, and see if we are not thinkers of great thoughts and doers of little deeds. Are we not capable of enriching the world with our actions, and gladdening the hearts of our friends

with love? Are we not in the habit of placidly absorbing and assimilating without a ripple of expression or action?

We believe that when we have attended college for a few years, digested a score of text books, listened to a dozen lectures, and absorbed the atmosphere of classic halls, we are educated. This is only half. An educated man is not always one who has disturbed the ghosts of dead languages, who has reveled in mathematical formulas, or who has studied the technique of art. He is sometimes the man who can cast strands of steel across the Mississippi and build a highway for trade, he is the one who can curb the waters of Niagara and convert their power into electricity, he is the one who can animate the heart of the student and cause him to seek after truth; in short, he is the man who can do something.

To illustrate the dire results which follow lack of expression, I shall refer to an article entitled, "White Slavery in the South," by Elbert Hubbard, in which is pointed out the conditions existing in South Carolina,where child labor is employed in the large cotton mills. Children of six years and upwards are compelled to work from six in the morning until seven at night. These little toddlers pace up and down for the entire day, in their bare feet, watching the spindles of cotton-thread revolving on frames twenty feet in length. The threads are always breaking, and the little toilers have no chance for rest. They are forbidden to speak with one another, and if they were not, the tremendous din of the machinery would make it impossible.

And what are the results of this child slavery? Inside of four years, these tiny plodders find rest in the grave. It takes but a few months after entering the mill for a child to lose his memory, for him to forget the mother whose smiles and caresses gladdened his heart but a short time before. After he has worked there a year, it is impossible for him to learn to read, he has lost all desire to play, and he can never develop into manhood. When work is over he falls into a sleepy stupor, and when awake, looks at you through glassy eyes, which have a dreamy, stupid, inanimate expression. The little worker weighs about thirty-five pounds, he shrinks from your caresses, and makes no response to your smile.

Referring to the cause of these terrible conditions, Hubbard

says: "The reason that thought flags and stupor takes possession of the child who works at one task for eleven hours a day, is through the fact that he does not express himself. We grow through expression, and expression, which is exercise, is necessary to life."

As students and teachers, we think too much, and express too little. We are constantly drinking in, and but seldom opening our hearts that the feelings may flow out. We are too stern and implacable. We believe in cramming our minds with facts and profound thoughts, but not in allowing others to profit by our labors. We fear criticism because much is expected of us. We remain silent because the sound of our voice is strange. We learn so much about grammar, composition and rhetoric, that we are afraid to speak or write, lest we violate one of the many rules we have learned.

By the time the student has become a college professor, his mind is overflowing with impressions and thoughts which he has been assimilating during years of studious toil. He has enough material in cold storage to fill a good-sized encyclopædia. His brain is a veritable granary filled with the fruits of the harvest. He is prepared to act, but no—he leaves the world of expression and action. He wraps himself in the profundity of his own thought, and goes into a state of hibernation; not like the bear, for six months, but, perhaps, for the remainder of his days.

Professor James says: "No reception without reaction, no impression without correlative expression. * * * An impression which simply flows in at the student's eyes or ears, and in no way modifies his active life, is an impression gone to waste."

Another writer says: "We grow through expression, and the large colleges, even yet, afford a very imperfect means for expression—all is impression and repression and suppression." This is undoubtedly true. We love to dream, we love to recline in the shade of balmy trees, while our minds explore the universe of the unreal. We delight to revel in the grandeur of our "castles in Spain," while our neighbor across the way builds him a mansion of brick and stone. We rejoice in the dream of the golden age to come, but we allow our dreams to float away in mist. The dreamer is like the rain from heaven, which only asks the sun of expres-

sion to reveal its rainbow of beauty. The thinker is a diamond in the rough, which requires only to be polished to give expression to the splendor within.

The world needs the man who can think well, but she worships the man who can both think and act. James Watt became impressed by the boiling of the tea-kettle. Today the whistle of the locomotive, and the puff of the steam engine, are the expressions of that thought. Marconi dreamed of sending messages through the ether, and now the crippled ship on the broad Atlantic calls for help, and her cry is answered. Edison saw the flash of the electric spark, and utilized its energy, until today the brilliancy of the electric light rivals the splendor of the noonday sun. Yesterday the master minds of this age thought of connecting two mighty oceans. In consequence of that idea, tomorrow we shall sail through the Isthmian canal. Man looked into the heavens and wondered at the mysteries of the universe. He thought, and that thought found expression in the modern spectroscope. Now he takes a ray of light from the milky way and reads the story of the stars.

These and many other things man has done by mixing thought and action, by combining impression and expression. What things man will yet do, are in the realms of the infinite.

God has blessed us with many talents; he has granted us wisdom and power; he has given us light and intelligence; he has honored us with the privilege of eternal progression. Let us, then, use the great talents that have been given us, for the enlightenment of man and for the glorification of God.

"Act in the living Present!
Heart within and God o'erhead!

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing;
Learn to labor and to wait!"

Logan, Utah.

THE ROYAL DIPLOMA:—A TALE OF A PIONEER.

(*For the Improvement Era.*)

I.

This is the place: not sixty years ago its only occupants
Were the lawless aborigines, and warring elements,
An uninhabitable spot it was, of all incentive shorn,
Save the thousand dollars offered for the first ripe ear of corn.
As we view the situation, in the sun's fast fading gleam,
E'er the world is given o'er to night, to darkness and to dream,
While we take the benediction of these salt sea atmospheres,
To imagination give your minds, and lend to me your ears:—

II.

There's a narrative which tells, that somewhere down the flight of years,
From the eastern range of mountains, came a band of pioneers;
Here they found immunity from their unmerited distress,
In the tacit invitation of the barren wilderness.
There, where dips the horizon, and where those rival mountains break,
With a restless tributary plunging to the sunset lake;
That stoic band ('twere but a handful) issued from the mountain trails;—
But to paint it true to nature e'en the pen of genius fails.
From the annals of all history, parallel it if you can;
Every mile a sore affliction, every soul a faithful man.
Poor wherein the world is richest: glory, pomp, and gold and fame;
But rich wherein the world is poorest: faith, works and exalted aim,—
Nothing could have quelled their anguish, short of an eternal hope,
As they viewed the situation from the sandy mountain slope:
Burning villages behind them, and ahead the burning sand,

Everywhere the proposition of an unproductive land.
But a miracle has come among us, since those days of yore,
And a garden sweeps the valley, that was wilderness before,
Save where yonder peaks write their antiquity against the skies,
Everywhere the land looks up through half a century's disguise;
Ostracized for conscience' sake, that zealous, patriotic band,
Gave this blossoming oasis to this western sea of sand.

III.

One of those congenial spirits 'twere my privilege to know,—
A celebrated pioneer of more than fifty years ago;
After many a weary season of privation and of toil,
After many a long, victorious wrestle with the stubborn soil,
Yonder, to a southern village, in a crescent of the hills,
Shaded by a grove of maples, watered by a dozen rills,
He retired, and with his large experience in a world of strife,
He was qualified to live and magnify "The Simple Life."
In his critical survey of self, (and he was often tried)
Many a virtue disappeared, his weaknesses were magnified.
Like a monument he stood down to the infancy of age,
And the little town grew famous for its wisdom and its sage.
At the sunset hour of life, I saw him quietly go down,
As I now behold Orion, dropping to the horizon.
Oft on summer evening, by the aromatic breezes fanned,
As we watched the crawling shadow roll across the fading land,
Sometimes rambling along the undulating valley scope,
Through alternate sun and shadow stealing down the mountain slope,
I have listened to his story with an undivided ear—
To the versatile experience of his earlier career.
His great soul was a mirror, and in it many a scene was cast,
As it turned toward the morning and reflected all the past;
There I saw the image of a rapidly maturing youth,
Full of noble aspirations, warping to the living truth.
Oft I saw him but to glorious defeat compelled to yield,
In the long unequal struggle on the human battlefield.
There the future was reflected, like a mighty prophecy,
And I saw the battle finished with a final victory.
First and chiefest of the resolutions of his early prime,
As he looked upon the growing possibilities of time,
Was in all collegiate honors one day to participate—
To bend his human destiny, and be master of his fate.

Then he was a restless dreamer, one of April's saplings,
Bursting in the bud of youth, and flowering to the truth of things.
His resolution, like the sudden changing of a water way,
Turned his early pilgrimage into another destiny.
In this dream of fame he lingered, harrowed with a strange unrest,
With the wild flame of a great ambition burning in his breast;
Dreaming of a gilded future, as a youthful dreamer can,
And his name forever written in the chronicles of man.
With the dream there came another, for his conscience was a rod,
That his name might first be written in the chronicles of God.
O'er the restless sea of life, and blazing in the early dawn,
Came the waves of opposition rolling from the horizon;
On the sunny shore of youth, he dreamed of many a battle won,
Out upon the pathless flood, toward the golden, setting sun;
And he launched amid the breakers, wrestling in an endess strife,
Hurled by many an adverse current, far upon the sea of life.
Long he battled with old ocean, with heroic heart and arm,
Cleaving through the foaming waters, driving through the thunder-storm.
Still the wave of opposition, plunging like a cataract,
Rising with each resolution, never ceased to beat him back.
So his effort was a failure (men were critics of his day),
And his bent age found him still a plodder of the common way;
Lost to opportunity, across the prairie land he came,
But the old desire within him, burned his bosom like a flame.
One summer's evening, as he sat in the shadow of the barn,
Lulled by the music of the rill that rippled through the yellow corn,
And leaning on his rusty hoe—companion of his destiny—
There came a dream, it was a key, unlocking life's great mystery.
In panorama he reviewed his versatile experience,
To him a picture rude indeed, so void of human excellence:
Down through the years his journey lay, inglorious and destitute;
Ahead, the very fates themselves stood, mountain-like and resolute.
And then a change came o'er his dream: his path adown the fading years
Shone bright with gems of noble deeds, through magnifying atmospheres,
As when the sun, at yonder peak, his cloak of golden glory furls,
Still leaves his long deserted path to glitter like a string of pearls.
He dreamed his oft-repeated prayer—a strain, beyond Apollo's art,
Rose echoing against the skies, and lo! he saw them roll apart,

Revealing to his startled vision heaven; and he thought he stood,
In the midst of a most brilliant and celestial multitude.
His humble cot a mansion rose, with many a stately dome and tower;
The landscape rolled away, amid alternate mirror, lawn and bower;
The mimic hills threw back the voice of a celestial jubilee;
The spacious halls re-echoed with the anthems of eternity.
Then, with all that learning gives of classic beauty to the face,
All that wisdom adds to dignity, that culture adds to grace,
Amid that bright assemblage, devoid of pomp, and without peers
In the mighty field of knowledge, and the mellowing of years,
Arose one of the multitude, at the mere sounding of whose name,
The great gulf of the universe seemed to re-echo with his fame.
In the eulogy he spoke, this humble man was magnified
To the eyes of many, "e'en his failings leaned to virtue's side."
On that summer's eve they gave to him a parchment, and it shone
Whiter than the driven snow, and radiant as the morning sun;
And the old man gazed upon it, "wondrous art," he cried, "designed
By an Angelo! 'Tis a diploma of the royal kind!"
From that gilded page he read these lines, appropriate and terse—
A just, a jealously arranged, synopsis of his human course:—

IV.

"Judgment bar of God. Department: college of the human race.
"Issued to the souls of men, through merit and eternal grace.
"This certifies that he returns victorious from the mortal sphere,
"And, by inherent strength of soul, has won the titles added here:—
"Master of adversity. Stoic of the common rod.
"Liver of all human law. Doer of the word of God."

V.

The old man went away that night, a journey whence he ne'er returned,
Into the eternal world, among the noble and the learned.
Comrades, come, and leave the region to the elements resigned!
To the arms of solitude, and to the moaning of the wind!

THEO. E. CURTIS.

Salt Lake City, Utah.

A PROPHETIC DREAM.

BY LOU LEWIS.

Teyarroko, the Indian medicine man, tall of stature, with a tread not unlike that of a panther, could not have felt more proud than I, as I walked along the mountain passes toward my nook near the river's side.

Perhaps it was Teyarroko, whom we met in the region of the Pottawatamie tribes, near Mt. Pisgah, that had suggested to me the idea of making medicines from herbs, for use in the camps of the pioneers. And perhaps it was Wilda's naming me Teyarroko, and my success in my enterprise, together with my big sombrero, and sun-burned face, that caused me, almost unconciously, to imitate the bold, free air of an Indian chief.

And Wilda was my little Pocahontas, for so she looked, with her dusky hair and dark eyes—eyes that had grown sightless! Others, more romantic than I, would call her "The sweet songstress of the woods," but to me she was just Wilda—Wilda that could laugh and sing, though blind.

I can hear her now, as I stand here adding brush to the fire which I have built under my still. Listen! She is coming along the path which I so carefully made for her, and which she has become accustomed to. She is singing her favorite song. Hear her:

I slow the sail, unship the mast,
I wooed you long, but my wooing's past;
My paddle will lull you into rest,
Oh, drowsy wind of the drowsy west.
Sleep, sleep,

By your mountain, sleep,
Or down where the prairie grasses creep.
Now fold in slumber your laggard wings,
For soft is the song my paddle swings.

The sun is laughing across the sky,
Laughing while paddle, canoe and I,
Drift, drift,
Where the hills uplift
On either side of the current swift.

"Ah! where are you, Teyarroko?" she calls, and I run to met her, lest she get too near the river's bank.

Taking her by the hand, I lead her to a moss-covered stone in the shadow of a pine, where she can talk while I work, or listen to the birds, the river, or the soughing of the winds.

"Have you nothing for me to do, brother? Must I sit here always, empty-handed?" she asks.

And then I run along the bank to gather wild flowers which I bring to her, and let them fall like a shower into her lap, saying,

"You may play with these, and after a while I shall have you hold the bottles while I fill them with oil."

With an ecstatic "O, my!" she lifts up a double handful of flowers and buries her face in them, drinking in their sweet perfume. And then she sits laughing and chatting while the great copper kettle bubbles and boils, and hums a song of faith and hope. You can almost hear it say, "It is coming, coming, coming," and the steam passes on through the pipes which lead from a wooden lid into a "bed bug" steamer, the best substitute for a condenser that could be found in camp.

"What are you boiling?" asks Wilda.

"I have peppermint on now."

"And what will it make?"

"Essence of peppermint for Mrs. Weber's baby. They say it is good for colic.

"You cured grandmother's rheumatism with oil of sage, didn't you? O, Leonard, why don't you cure my eyes, so that I can see?"

The little tanned fingers reach out to me till she stands by my side, then in a burst of wild desire she cries,

"If I could only see, if I could only see! You say we're in the Rocky mountains, and will soon reach the end of our journey; and to think that it will always be a land of darkness to me. O, Teyarroko, can't you heal me? Believe that you can. Pray, and God will inspire you. Oh, I know he will! I know he will!

She clings to me like a helpless child, and my whole being trembles with a mighty prayer, while the boiling kettle sings on joyfully, hopefully, peacefully. My lips are close against her smooth, innocent brow, and I murmur eagerly:

"Let the spirit of the saints fill our beings, and in close communion with the Infinite, let us live so that the powers we crave may be ours. Little girl, you have aroused a hope upon which is staked my whole religion and future life; for why came we into this barbarous wilderness, trusting, worshiping the God of miracles, if not that we might obtain his power to make our own works marvelous in the sight of men, marvelous because of the truth, the light, the inspiration in them?"

"How much like a prophet you speak, and how your words thrill me, Leonard. Now hand me the bottles, and pour in the essence of peppermint, for I am sure it is done."

The bottles being filled I lead Wilda back to camp; and the afternoon finds me wandering alone among the wild growths of the hills, thinking thoughts like these:

"How else could I ever know or believe? What greater testimony could I have of the truthfulness of the words spoken by these men and women who are risking all the dangers of the plains for their faith? Revelation! How beautiful is the gospel which teaches us the way such a gift is obtained. What greater gift could be given to man than that divine power to see eternal truth, and to commune with heavenly beings?"

"I was but a lad of five when my own mother, whose influence was no small factor among the cultured classes of her time, left me in the hands of good natured Mrs. Ramone and joined the immortals. I had fared well in the home of the Ramones; Aunt Harriet and Uncle Daniel, as I called them, had never shown any partiality; I was treated as one of their own, and, being the same age as their oldest son Myron, I found a companion that was brother in every way, except through the same parentage. In a

great stampede that happened upon the plains, it was Uncle Daniel who nearly lost his life in saving mine. And through a long winter of illness, it was Aunt Harriet and little Wilda that nursed me day and night. How I should like to repay them! I wonder if that mother who dwells with the spirits immortal can breathe intelligence from the unknown world, and help me to restore the sight to Wilda's eyes?

"I sit down upon a bed of violets; my breath coming and going as though a great, vital, life-giving power had taken possession of my mind and soul. Twice, thrice, I rise to go, and, twice, thrice, the violets seem to call me back. Sweet violets, the tenderest of the flowers! Surely a God so full of purpose placed you here for something more useful than to adorn the lonely forest! Then, snatching up handful after handful, I carry them down to the copper kettle, build a fire under them, and offer them up as a sacrifice to a God of inspiration. Sitting with my face in my hand, I watch the flames flicker and lick the sides of the kettle, till the violets began to sing their farewell song. An hour passes; the embers die down, the life of the violets has gone into a strange essence, which I carefully put into bottles and cork tightly, returning to camp just as twilight, like a spirit swathed in some soft veil, goes creeping over the hills."

* * * *

The morning dawns. The choir invisible seems to send forth its glad song upon the rays of light. There is joy bursting forth from the throats of birds, and beauty from the flowers. From her tent comes Wilda, like the goddess of justice, and as beautiful to me as the daughter of Jephthah.

"This way;" and I guide her to a bit of green, take from her eyes the bandage, and gently bathe her eyes.

"Where are we?" she asked.

"By the last mountain that we shall have to cross."

"Has it not been a long, wearisome journey? It has been three years since we left our old farm in Pennsylvania."

"There! How do your eyes feel?"

"I think the ulcers are gone. Tie the bandage on again."

"Will you not try to open your eyelids first?"

"Not yet. Is this the seventh day since you began to bathe them with that new oil?"

"Yes."

"Let us wait until the evening, the light might pain them too much. Sit down here and talk until they call us to breakfast. Do you believe in dreams?"

"I would not be a child of the pioneers if I did not. But all people do not dream dreams that are inspirations."

"I am always dreaming things which seem almost like prophecies. Do you remember a year ago, before the ulcers began to come on my eyes, that I told you I dreamed of being so happy in the bright sunlight, among the long grasses of a meadow, when a big, black cloud arose and covered the sky, and all around me was dark. Last night I had such a different dream. I thought a beautiful city rose before my eyes. On one side a lake glistened like gold beneath the sun, and toward the east and north rose terraced hills covered with magnificent trees. Near the center, a place like a temple stood. It was called the Temple of Light, and those who entered there were healed."

Rising to my feet impulsively, I cry, "Come, Wilda, and look upon the future city of your dreams."

We climb the rugged mountain side, as did Moses to the summit of Sinai, to worship a God of revelation, mercy, love.

Almost tearing the bandage from her, "Look, Wilda, look!"

The eyelids tremble, open, close again—but her arms are clasped around my neck: "Too much light," she cried in hysterical joy. Then, lifting her head while I shade her face, I look into her eyes, exclaiming,

"The true light, the divine light, has come, to you and to me —eternal light!"

Salt Lake City, Utah.

A CLIMATE MODIFIER.

BY FRED J. PACK, B. S.

The subject of this discussion is a very old one, but, through the recent investigations of some of our great thinkers, a profound interest in it has been revived. It will be remembered that but a few years ago Prof. Chamberlin, of the University of Chicago, proposed the "Planetesimal Theory" of earth origin, in contradistinction to the time-honored "Nebular Theory" of LaPlace. It was through a long series of experiments and deductions concerning the properties of carbon dioxide that Prof. Chamberlin was led to his conclusions in regard to earth genesis. And today many of the greatest students of both the eastern and western continents are gravely studying this problem, with the hope that here lies the secret of many perplexing geological phenomena. We shall, however, confine our discussion chiefly to a consideration of the value of carbon dioxide as a climate modifier, and shall touch but incidentally upon the many other problems immediately associated.

From geological researches, the fact is well established that climatic conditions have varied greatly in different periods of the earth's history. For instance, during parts of the Carboniferous, Tertiary, and other ages, the temperature was such that tropical plants and animals flourished in the arctic regions; then succeeding these seasons were periods of cold, when at least on two occasions great ice-sheets stretched far down into the temperate zones of today. Coincident with and corresponding to these were periods of similar nature on the southern continents, thus proving that the changes of temperature were such as to affect the entire earth.

What is the cause of these remarkable changes of climate?

The ablest scholars of many generations tell us that as the carbon dioxide content of the atmosphere increases or decreases the temperature will correspondingly rise or fall. In other words, it serves the purpose of a blanket to the earth. It is now our pleasant task to discuss these points more fully, and verify the statements made.

To even the boy in the grades there is no difficulty in distinguishing between the great ferns of the tropics and the lichens of Greenland, and with little thought he is able to describe the nature of the climate in which each grows. Let an individual be taken to some equatorial region where vegetation grows in profusion. If every sense, save that of sight, be taken from him, he will recognize the general character of the climate of the country. Further, let all living vegetation be destroyed, and still the accumulations of leaves in the swamps and other favorable places will bear testimony to him that plant life once flourished there under tropical conditions. Even if these vegetable accumulations were buried deep in the earth, the evidence remains the same. So it is when we visit the regions of the far north. Even at the great latitude of Spitzbergen the remains of plant life tell us in unmistakable terms of the genial climate that once prevailed there. These occurrences are by no means exceptional, but are found distributed over very wide areas.

And what is the evidence from which we learn of the great ice-sheets that once swept from the polar regions far into the zones now temperate? Go, if you will, to some region of present glaciers, say the valleys of the Alps, or better the coasts of Greenland. There you will see the glaciers and glacial sheets at work, slowly but surely planing off the elevations and filling up the minor depressions. There are the morains at the termination of the ice, dumped helter-skelter upon whatever may chance to be there. The boulders and bed-rocks are scratched and furrowed, while the latter are also rounded into great sheep-backs, so named from their appearance. Where the ice is confined to canyons, the latter are carved out to the broad U shape, so characteristic of ice worn regions, and in bold contrast to the narrow V shaped canyons of stream erosion. The morainic material is often piled in such places so that the natural drainage is dammed off, and lakes are formed. In fact the entire topography of the country is so strik-

ingly different from that of places wholly worn by water, that the attention of even the most casual observer will be attracted thereby. Evidences similar to these are found over nearly all latitudes, higher than forty or fifty degrees; and when the ice-sheet had its greatest extent, the countries now the home of the highest civilization were covered with ice. This was the case with all of northern Europe and many places in the southern parts of that continent. At the same time North America was covered on the west coast to the 47th parallel, on the east coast to the 40th parallel, and in the central part to the 37th. In most sections of the world, too, we have found indications of this great ice age, as in Asia Minor, the Himalayas, South Africa, Australia, New Zealand, and many parts of South America. Geologists in general are inclined to think that these glaciations were simultaneous over the whole earth, and viewed from the standpoint of geology must have taken place in very recent times.

It should be of special interest to readers of this article to know that we have full and indisputable evidence of the former existence of a glacier in Little Cottonwood canyon, Utah. No one can make an examination of the conditions there and come away other than profoundly impressed that it's existance was very, very recent. Evidences of glaciation are also to be seen in the High Plateau region, and at the head of Farmington canyon.

The reader must not get the impression that there has been but one great change of climate in times past. Quite to the contrary, we are now coming to believe that these alternating periods of heat and cold have recurred time and time again. Prof. Chamberlin would have us believe that life of the warm temperate types prevailed in the arctic lands during the Middle Ordovisic, the Middle Siluric, the Middle Carbonic, the Middle Cretacic, and the Early Tertiary ages, and alternating with these were periods of cold, when perhaps glaciation stretched far into the temperate zones of today. (*Journal of Geology*, Vol. VI, p. 619).

But perhaps the most notable feature connected with the extension of life into the polar regions is the marvelous equality of temperature. It has been recently shown by White and Schuchert that during the Potomac epoch an almost identical fauna and flora flourished in the north of Greenland and in the eastern United

States. Bearing upon this subject, but speaking of another age, Dana says: "The species living in the waters between the parallels of 30 degrees and 40 degrees were in part the same with, or closely related to, those that flourished between the parallels of 60 degrees and 80 degrees."

We cannot conceive of a simple increase of solar heat, distributed as it is today, as accounting for this wonderful equalization of temperature. Under existing conditions, an increase of temperature at the poles certainly means a corresponding increase at the equator, but not so in times past. It appears that there must have been some equalizing factor. And this, eminent physicists, from the days of Tyndall to the present, encourage us to believe may be found in the critical item of carbon dioxide. It is now a little more than fifty years since Tyndall suggested that these periods of heat and cold might be dependent upon the amount of this gas in the air. He had demonstrated in his laboratory that carbon dioxide has the peculiar competence of retaining solar heat, while most of the other constituents of the atmosphere are insensible to it. But it appears that it was left to Arrhenius to demonstrate that with a given increase of this gas in the air there would be a correspondingly greater rise in temperature in the higher latitudes than near the equator. (London, Edinburgh and Dublin *Philosophical Magazine*, 5th series, Vol. 41, p. 266, 1896). This was a great step toward the solution of the problem, and now it is believed that the only requirement necessary to restore the genial climate of the Tertiary age is a simple increase of carbon dioxide.

But let us approach this from another view point. Heat may be conveyed from one object to another in three different ways, conduction, convection, and radiation, in only the last of which we are interested here. To illustrate this method of heat transference, we shall use the following: I am now sitting beside a steam radiator. I place my hand upon it: it is uncomfortably warm. I hold my hand in the air a few inches from the heater, and experience no discomfort whatever, but the wall, two or more feet distant, is nearly as warm as the heater itself. How came the wall to be warmer than the air immediately surrounding the source of heat? Physicists tell us that the ether of the air acts as a carrier of the

heat, and that while in this state it is imperceptible to the thermometer. It is not our purpose here to explain this phenomenon but simply to point out the fact that heat may be carried from one object to another without the temperature of the intervening space being appreciably raised. Just so does the earth receive its heat from the sun. We know that on high mountains even in equatorial lands the temperature may be so low that perpetual snow and ice prevail. So we see that space is not warm, but intensely cold, and were it not for the fact that some of the constituents of the atmosphere have the property of retaining heat once entrapped, the earth would be unfit for habitation.

Travelers in desert regions are well aware of the fact that though they may suffer from the intense heat of the day, yet at night they will be compelled to draw their blankets close. In Sahara, where "the soil is fire and the wind is flame," the refrigeration at night is often painful to bear. The explanation of this sudden fall of temperature is simple. The air is parched and dry; there is nothing left in the atmosphere to prevent the heat from radiating back into space; even the carbon dioxide fails when left to this task alone; so, after the disappearance of the sun, the heat is rapidly lost and the temperature falls to this alarmingly low point This proves the value of moisture, or aqueous vapor, in the air, as a heat retainer. Tyndall says that "the removal, for a single summer night, of the aqueous vapor of the atmosphere that covers England would be attended by the destruction of every plant which a freezing temperature could kill." (Tyndall, *Heat Considered as a Mode of Motion*, p. 405. New York, 1863.) He has laid great stress upon the value of aqueous vapor in the atmosphere, in this connection; but others, notably Lecher, Pernter, Arrhenius, and Chamberlin are inclined to think that carbon dioxide plays a much more important part. The amount of water vapor in the air is dependent upon climatic conditions, while, as we shall now see, carbon dioxide is a producer of climate, and not a resultant of it.

Fourrier maintained that the atmosphere acts like the glass of a hot house, while at present we are disposed to apply this likeness especially to carbon dioxide. The rays of heat accompanied by light from the sun are permitted to pass unimpaired through the glass of the conservatory, but when once in, they are

entrapped and cannot return. This property has given rise to the statement that glass is insensible to "light heat," but intercepts or absorbs "dark heat." This selective absorption is not exercised by the chief mass of the air, but in a high degree by carbon dioxide, which is present in the atmosphere in very small quantities. The chief bulk of the air is nitrogen and oxygen, which together equal about 99½ per cent, and of the remaining part about .45 per cent is aqueous vapor, while not more than .03 per cent is carbon dioxide. If this apparently insignificant constituent of the atmosphere were reduced to carbon, it would form a layer not more than .04 of one inch thick over the earth's surface, and yet we are compelled to believe that if it were removed from the air, frigid conditions would immediately prevail.

One may now ask, how much must the carbon dioxide vary in order that the temperature should attain the same values as in Tertiary and Glacial times, respectively? Arrhenius has shown that by a simple calculation, the temperature in the arctic regions would rise sufficiently to sustain life of the tropical and temperate kinds, if the carbon dioxide increased to 2.5 to 3 times its present value, and even when thus augmented it would represent but an inappreciably small portion of the atmosphere. In order to get the temperature of the ice-age, between the 40th and 50 parallels, the carbon dioxide in the air should decrease to .62 per cent to .55 per cent of it's present value. (London, Edinburgh, and Dublin *Philosophical Magazine*, 5th series, Vol. 41, p. 268, 1896). He adds: "The demands of the geologists, that at the genial epochs the climate should be more uniform than now, accords very well with the theory. The geographical, annual, and diurnal ranges of temperature would be partly smoothed away, if the quantity of carbonic acid was augmented."

And again one may ask, is the critical item of carbon dioxide variable in any way, or is its percentage constant in the atmosphere? This much we can say, that to all our methods of measurement, it's value does not change, but we do know that it is being constantly supplied and removed. Perhaps the greatest source of supply is the exhalations from volcanoes and earth vents in general. It is mostly removed by the formation of carbonates from silicates in the process of rock weathering. It is also well known

that plant life requires carbon dioxide, but as this is all restored to the atmosphere on the decay of the vegetation, these two processes counter-balance each other. An immediate source of supply is the sea, which contains perhaps eighteen times as much carbon dioxide as the air. It ought also to be stated that the world's present yearly production of coal is approximately five hundred millions of tons, and this transformed into carbon dioxide, corresponds to about one thousandth part of that now in the air. There is also an enormous supply of this gas locked up in the calcium carbonates, or limestones. Prof. Hogbom has estimated that there is 25,000 times as much fixed in the lime and sedimentary rocks as exists free in the air. (*Hogbom, Svensk kemish Tidskrift*, Bd. VI., p. 169, 1894.)

Prof. Arrhenius is inclined to think that probably the great source supply is found in volcanic exhalations, and he argues that as volcanism is by no means constant, the supply will also vary, and "Just as single volcanoes have their periods of variation, with alternating relative rest and intense activity, in the same manner the globe as a whole seems in certain geological epochs to have exhibited a more violent and general volcanic activity, whilst other epochs have been marked by a comparative quiescence of volcanic forces. It seems, therefore, probable that the quantity of carbonic acid in the air has undergone nearly simultaneous variations, or at least that this factor has had an important influence."

Columbia University, New York City.

FAITH VERSUS DOUBT.

BY ALFRED OSMOND, PROFESSOR OF ENGLISH, BRIGHAM YOUNG UNIVERSITY.

The storm-cloud of doubt on the world has descended;
The pole star of promise no longer shines bright;
The drawn sword of justice hangs o'er us suspended,
And man is still clasped to the bosom of night.

No king of the heavens rules over the nation;
The prayer of the perishing soul is but breath.
The story is false that explains the creation,
And nothing is real but destruction and death.

Oh could man endure the advance of the ages,
And still keep his faith in the great living truth
Declared by the prophets and taught by the sages,
That he is a spirit of immortal youth.

Oh could he but stand on the heights of his learning,
And gaze on the glory his toil has achieved,
Yet still keep the fires of humility burning,
As bright as they glowed in the child that believed.

But no—he must climb the cold peaks of ambition,
And gaze with contempt on the valley below;
Up, up, he ascends to that lofty position,
Where man is his critic, and God is his foe.

Where blasts of the storm-king are howling around him—
The blood of affection is chilled in his veins.
The doubts that he trusted in fetters have bound him—
Alone on the mountain in grief he remains.

The dark prince of doubt is despotic and peerless;
His sceptre betokens an absolute sway.
His lands are unfruitful, his palaces cheerless;
His kingdom of glory is doomed to decay.

The great Prince of Faith is our captain forever.
We know that he reigns o'er a kingdom of love;
Rewards us on earth for our humblest endeavor,
And crowns us at last in a mansion above.

Provo, Utah.

T HEFULNESS OF THE PRIESTHOOD.

BY A. A. RAMSEYER.

In the May number of the IMPROVEMENT ERA, Joseph Smith, the president of the Reorganized church, makes the assertion that he knows "of no revelation on the subject of the fulness of the priesthood other than the written articles of Joseph Smith, published in the Book of Doctrine and Covenants, and dated September 1 and 6, 1842, in respect to the baptism for the dead at Nauvoo, which some have called revelations; but there is nothing in themselves to indicate that they are revelations. These articles refer only to baptism for the dead."

Any ordinary reader of the book of Doctrine and Covenants knows that this subject, the fulness of the priesthood, is very clearly mentioned in the revelation given to Joseph Smith, at Nauvoo, on January 19, 1841 (section 124, page 432). The Lord, speaking to Joseph the Prophet, commanded him to make a solemn proclamation of his gospel to all the nations of the earth, and to invite them to come with their gold and silver, their precious stones and their antiquities, and all the precious things of the earth, to build a house to his name.

At that time, the Kirtland temple had been completed, dedicated, and accepted of the Lord, who had condescended to come and speak to his servants. Moses, Elias and Elijah came also, and committed unto Joseph Smith and Oliver Cowdery the keys of their dispensations. Yet, with all these glorious powers conferred upon Joseph, the Lord declared that

There is not a place found on earth that he may come and restore

again that which was lost unto you, or which he hath taken away, even *the fulness of the priesthood.*

For a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead.

For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me (sec. 120: 28-30).

After telling his people that he will grant them a sufficient time to build a temple, and during this time their baptisms shall be acceptable unto him, the Lord adds:

For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me,

For *therein are the keys of the holy priesthood, ordained* that you may receive power and glory (sec. 124: 33, 34, page 433).

Not only were baptisms for the dead to be performed in Nauvoo, but the Lord says:

36. For it is ordained that *in Zion, and in her stakes,* and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

Hence the Latter-day Saints have built temples wherever they are located, thus complying with the word of the Lord.

37. And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

38. For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness; and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was.

Now the Lord enumerates the ordinances belonging to his house:

39. Therefore, verily, I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for

your oracles in your most holy places, wherein ye receive conversations, and your statutes and judgments, for the beginning of your revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinances of my holy house, which my people are always commanded to build unto my holy name.

40. And, verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people.

41. For I deign to reveal unto my Church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

When the Lord commanded the Saints in Kirtland to build a house to his name, (sec. 95: page 335) he told them to build it not after the manner of the world, but after the manner which he would show unto three—Hyrum Smith, R. Cahoon and Jared Carter. He gave the size of the house and its use, *viz.*, for sacrament offering, for preaching, fasting, praying, and offering their most holy desires unto the Lord, and for the school of the prophets (sec. 95: 13-17, page 336). But as regards the Nauvoo temple, the Lord says, in section 124:

42. And *I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof,* and the place whereon it shall be built.

Hence the written article of Joseph Smith, *viz.* secs. 127, 128 (page 448 to 458), which Joseph Smith, the head of the Re-organized church, does not seem to consider revelations, is one of the items or things pertaining to this house (the Nauvoo temple) which had been shown to the Prophet Joseph by the Lord, and can well be accepted as revelation on the subject of baptism for the dead. The Lord's flock knows the voice of the true shepherd. Upon this point the Lord is very plain, for in verse 45 he says:

And if my people will hearken unto my voice, *and unto the voice of my servants whom I have appointed to lead my people,* behold, verily I say unto you, they shall not be moved out of their place.

46. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them (sec. 124: 130).

Now this same revelation (sec. 124) gives the names of the authorities of the Church of Jesus Christ of Latter-day Saints, in 1841, *viz.* Hyrum Smith as presiding patriarch of the Church, Joseph Smith as president over all the Church, with Sidney Rigdon and William Law as counselors, who both apostatized from the Church; as his twelve apostles, the Lord names Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith, and David Patten (deceased). At the death of Joseph and Hyrum Smith, the twelve, as was their privilege and duty, assumed the authority to lead the Church, according to the revelation on priesthood, which says:

The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the Church in the duties of their calling.

And they form a quorum, equal in authority and power to the three presidents previously mentioned—the First Presidency (sec. 107:22, 23).

Two out of the twelve apostatized, while the remaining majority went with all their might to accomplish what Joseph and Hyrum had planned, *viz.*, the exodus from Nauvoo to the Rocky mountains (see testimony of Samuel W. Richards in this regard, in the October number of the ERA, for 1904). The majority of the people, according to the counsel of Joseph, followed the twelve, who brought to Utah the Church records, the history of the Church by Joseph Smith, and the still more precious powers and keys of the fulness of the priesthood, obtained in Nauvoo.

As early as December 27, 1832, the Lord commanded his people in Kirtland to build a temple (sec. 88: 119, page 318), but owing to their slowness in considering that great commandment, he chided them, and repeated his commandment on June 1, 1833 (sec. 95, page 335), which has been quoted above. Between these two dates, on March 8, 1833, he gave to Joseph Smith a revelation, wherein he promised him that the keys of the kingdom should never be taken from him while in this world nor in the world to come.

Nevertheless, through you shall the oracles be given to another; yea, even unto the Church (sec. 90: 3, 4, page 323).

On the 3rd of April, 1836, the Savior appeared to Joseph Smith and Oliver Cowdery, in the Kirtland temple, while Moses, Elias and Elijah conferred upon them the keys of their respective dispensations. But after Oliver Cowdery left the Church, Hyrum Smith received and was crowned with the same blessings and glory and "honor and priesthood that were put upon him that was my servant Oliver Cowdery" (sec. 124:95, page 441). And as Elias had "committed [to Joseph Smith and Oliver Cowdery] the dispensation of the gospel of Abraham, saying that in us [Joseph and Oliver,] and in our seed, all generations after us should be blessed" (sec. 110: 12, page, 405), Hyrum Smith and his posterity were blessed with the same blessings as his brother Joseph and his posterity, those blessings being, of course, like all similar ones, predicated upon their faithfulness. Furthermore, Hyrum Smith at that time, was advanced from the position of counselor to Joseph to that of presiding patriarch of the Church, succeeding his father by blessing, by right, and by appointment.

And from this time forth I appoint unto him that he may be a prophet, a seer, and a revelator unto my Church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, who shall show unto him the keys whereby he may ask and receive the oracles for the Church (sec. 124:91-96, page 440, 441: and verse 126, page 444, 445).

More might be said on this subject, but let this suffice. The grandeur and the importance of the items mentioned can scarcely be estimated. Baptism for the dead, alone, is a theme that can bring tears of joy from even a hardened sinner, if he will but give room to the Spirit of God to touch his heart and turn him after his fathers. The revelation contained in section 124 appears the most important one in the whole Book of Doctrine and Covenants, when read with sincere desire to know and find the truth. But none are so blind as those who will not see, nor so deaf as those who will not hear.

Let all the world know that the Church of Jesus Christ of Latter-day Saints is possessed of all the keys, powers, and authority that were possessed by the prophets of God, in modern or in ancient times, and that the fulness of the priesthood is enjoyed by its honored leaders; for verily their dominion is an

everlasting dominion; and without compulsory means, it shall flow unto them for ever and ever.

Salt Lake City, Utah.

TO THE WORK.

To the work! to the work! we are servants of God;
Let us follow the path that our Master has trod;
With the balm of his counsel our strength to renew,
Let us do with our might what our hands find to do.

To the work! to the work! let the hungry be fed,
To the fountain of life let the weary be led;
In the cross and its banner our glory shall be,
While we herald the tidings, "Salvation is free."

To the work! to the work! there is labor for all,
For the kingdom of darkness and error shall fall;
And the name of Jehovah exalted shall be,
In the loud swelling chorus, "Salvation is free."

To the work! to the work! in the strength of our Lord,
And a robe and a crown shall our labor reward;
When the home of the faithful our dwelling shall be,
And we shout with the ransomed, "Salvation is free."

Selected.

TOPICS OF MOMENT.

Rupture Between Norway and Sweden.

Fridtjof Nansen and Sven Hedin, both intrepid explorers and politicians, have carried on an accrimonious debate, during the early months of the year, in the columns of the London *Times*. The former has contended practically against the union of Norway and Sweden in consular service, while the latter has upheld the former arrangements, and argued for the union of the two nations, predicting that in the event of separation, a great part of northern Norway would become the prey of Russia. This consular trouble between the two countries is of long standing, but has now come to a crisis, resulting in Norway, through its national parliament, or Storthing, declaring that Norwegian consul-generals, consuls and vice-consuls, by and through whom Norway and Sweden have heretofore been united in foreign and diplomatic relations, shall hereafter be appointed and placed under the direction of the Norwegian government. The new law is to take effect April 1, 1906. For nearly a hundred years (1814) the two countries have been united under one king—the king of Sweden. The king and a ministry form the executive, with the legislative power in parliament, consisting of an upper and a lower house. There has been a movement in Norway for many years towards a greater or complete separation from Sweden. Norway has contended that the joint consular service has been used to subordinate Norwegian interests to those of Sweden, owing to the fact that the former is practically a free trade country, while the latter has adopted a system of high tariffs.

Since February 8, the crown prince Gustaf of Sweden has been acting as regent, owing to the age of his father, King Oscar,

but on May 27, King Oscar resumed the throne to avoid burdening his successor with the odium resulting from the refusal of the Norwegian desires. He then refused to sign the bill for separate Norwegian consuls, because the existing arrangement was established by a mixed council of the two governments, and only that council could disturb it; and further, his love for both people—his motto is "The welfare of the brotherhood."—impelled him to refuse his sanction. Each member of the Norwegian cabinet then personally urged the king to consent to it, but he was unalterable; whereupon the cabinet resigned, but their resignations were promptly declined. Then the ministers insisted, on the ground that the king's veto of a unanimous decision of the cabinet upheld by the whole people, was a violation of the constitution, an invasion of the rights, independence and sovereignty of Norway, and they refused to countersign the king's veto; and without their signatures the veto is said to be constitutionally non-existent. The king's veto is limited, and the parliament may pass the measure twice more when it becomes law without his signature. No effort will be made to compel Norway to remain in the Union, further than to protest; and it is not probable that war will result. The Norwegian Parliament has made an effort to find a prince that would accept the new kingdom, having offered it to one of the royal family of Sweden, but the offer was declined. The flag, however, has been changed, and by public demonstration in Christiania, the "clean" flag, and the new order of things, have been accepted by the army and navy. Whether any of the powers will recognize the new kingdom, or republic, whatever it may turn out to be, remains to be seen, but it is generally considered doubtful.

Battle of the Sea of Japan.

One of the greatest sea battles of modern times was that of the Sea of Japan, May 27-28, between a division of the Japanese navy, commanded by Admiral Togo, and the Russian Baltic fleet, commanded by Admiral Rozhdestvensky. Out of the thirty-two vessels in all which composed the Russian fleet, only the cruiser *Almaz* and three destroyers reached Vladivostok; and three cruisers under Admiral Enquist reached and have been interned in Manila. With these exceptions, every vessel of the Russian fleet in the Sea

of Japan was sunk or captured. It is estimated that five thousand Russians perished and three thousand were taken prisoners. The Japanese lost one hundred and thirteen killed, and four hundred and twenty-four wounded. The completeness of the Russian defeat is laid to lack of tact and incompetence in the commanders, poor marksmanship, lack of ammunition, lack of a knowledge of the enemies' position, mutinous crews, and untrained cavalry-men, who had been hastily transferred from the saddle to the quarter deck to fill gaps. Only three torpedo boats belonging to the Japs were sunk. Admiral Nebogatoff surrendered four ships, after being pursued to the Liancourt Rocks, Sea of Japan; Admiral Rozhdestvensky was wounded and captured; while Admiral Enquist deserted the fleet in the midst of the battle, and reached Manila with three cruisers. On the other hand, in making his report of the battle, Admiral Togo declares that the victory was wholly due to the "resplendent virtue of the Mikado;" in other words, there were patriotism and spirit behind the guns. With the Russians there was neither. The Japanese realized that upon their action depended the destiny of their empire, and they fought for love of it, while the Russians had no aim, but were in the conflict under compulsion, or for pay.

Peace Talk.

At the time (June 2) when Count Cassini, the Russian Ambassador, had an interview with President Roosevelt, and the latter told the Russian in effect that it is time for the Czar to conclude peace with Japan, there were some people inclined to believe President Roosevelt had made a mistake. But he was evidently inspired, for his utterance has led to the beginning of negotiations, and it is surmised that the President of the United States will act as mediator between the two beligerent powers. The destruction of the Russian Baltic fleet in ths eastern channel of the Korea Strait, and the Sea of Japan, during the last days of May, by the Japanese, has brought about this condition. But the Czar does not intend to be forced by his own people, as would appear from his ukase of June 2, granting extraordinary powers to Governor General Trepoff, the most determined and merciless of Russian officials, over the whole empire,—for the suppression of political agitation. He was made Assistant Minister of the Interior, Chief of the Police

Department, and Commander of the Gendarmery, with power to close all assemblies and congresses, to indefinitely suspend all leagues, societies and other bodies displaying pernicious activity, and to take other necessary steps to prevent interference with the present condition of things in the country. The Czar is also said to have declared that he would rather die than sign an ignominious peace treaty. But the declaration of President Roosevelt for peace seems to meet a hearty response with the Russian public. The peace congress will likely meet in Washington.

Results of the Naval Battle.

The destruction of the Russian Baltic fleet is compared by some to Trafalgar. Whether it is so momentous an event as some would have us believe, this much is certain, it gives Japan the leadership in affairs of China and Manchuria, and no land-grabbing European or other power will be likely to repeat the experiment of Russia in the far East. The lesson which the victory teaches is now the main subject for discussion, and politicians and statesmen, as well as army and navy experts, are trying to determine what effect it will have upon the course of international events, as well as upon the use of battleships or torpedo boats in war. The political consequences of Admiral Togo's victory may not be as far-reaching as some would think, but certain it is that Japan exercises control over the Western Pacific, and that all Russia's interests in the far East are defenseless, except the port of Vladivostok, against which fortress operations are soon likely to be underway. As to the value of the battleship or the torpedo boat in sea battles, this can scarcely be decided until more definite details of the battle by official reports are forthcoming.

Cuba's Growth.

On May 20, Cuba celebrated the third anniversary of its birth as a republic. Contrary to the utterances of the doubtful, Cuba, notwithstanding her three hundred years of virtual bondage under Spain, has shown a wonderful capacity for self-government. That doubt of her ability to control herself and expand existed in the Congress of our country, there can be no question, as witness the so called Platt amendment to the Cuban constitution. It was cer-

tainly considered improbable that Cuba would enforce the necessary compliance with sanitary regulations; but, on the contrary, the precautions taken during the American occupation to shield the island, as well as this country, from contagion, have been efficiently kept up, except in Santiago, and at that place twenty thousand dollars per month of national funds have recently been ordered for local sanitary purposes. No other country in the world has so low a death rate as Cuba had in 1904. It was 14.52, having decreased to this figure since the first year of the new republic, when it was lower than in any of the preceding thirty years. Yellow fever is completely wiped out, and there was not a single case of small pox, in 1904. The population, which in 1899 was a million and a half, is now said to have increased by three hundred thousand, and last year the number of immigrants was fifteen thousand, who mostly came from Spain. While three years ago Cuba's sugar crop was about three hundred thousand tons, it had increased last year to a million tons, and to this amount the present season will probably add as much as the entire production three years ago. Raw cotton, fruit and vegetables, are increasing rapidly, and the surplus is sent twice a week by steamer to this country, our imports from Cuba having increased from fifty-seven million dollars, in 1903, to nearly seventy-five million dollars last year; while our exports to that country have grown from about twenty-four million dollars in 1903, to nearly thirty-three million dollars in 1904. The railroad situation is very encouraging. Cuba has acquired a railway system quite adequate to develop her agricultural resources, and has now a mileage of two thousand miles, and the growth is continual. When Governor-General Wood turned over the administration of Cuba there were a little over a half a million dollars in the treasury, and now, after three years, with all improvements and expenses paid, there remains about ten millions, showing the excellent administrative economy and purity of the government under President Thomas Estrada Palma. A new election will be held in December of this year. Already the Moderates have practically decided that Palma will be the next nominee; while the Liberal party will likely put forward General Jose Miguel Gomez, who, under certain contingencies, is said to have a good chance of winning.

EDITOR'S TABLE.

LOYALTY TO HOME INTERESTS.

It is a splendid practice to be loyal to one's own. It seems to me this truth applies not only to individuals, but also to communities. It is of fundamental practice among the Latter-day Saints, and it should continue to be, for vital and obvious reasons. Only the thoughtless will deny its efficacy and importance. And yet, we find many Latter-day Saints who appear to be very short-sighted in this respect.

You have heard of the professor who tempted the child: "Here," said he, "is a box of fine candy, and here is a handful of the same candy. You may have the box tomorrow, or the handful now. Which will you take?" The child took the handful now. Such losing short-sightedness is not uncommon among elder persons. It is frequently witnessed in the business affairs of some people who appear only to grasp the value of things in immediate sight. They become infidel to their own interests when the temptation of an apparent immediate benefit confronts them. They are dead to the value of a little self-denial and sacrifice today, which, if engaged in, would result in vast financial interest tomorrow.

Is this fact not illustrated every day in our business transactions? People run hither and thither, and do things that save them a penny today, but that will perhaps cause them the loss of a dollar tomorrow. If this or that commodity, or utility, or what not, may be purchased just a trifle cheaper, from some institution in which neither they nor their friends are interested, and from which they will never derive a general benefit, they buy at once. Their sympathy and patronage go directly where immedi-

ate results apparently accrue, but in reality where loss appears in the end.

Individuals thus constituted chuckle at opposition to home enterprises and institutions, and are first to desert their friends, and really their own interests, to give support to strangers and foreign enterprise. They appear always to be jealous, fearing that their friends and neighbors may gain some benefit from their help and patronage. Instead of rejoicing in the prosperity of their own, they are glad to add their weight to the disadvantage of their home institutions. Is that a cheaper pleasure-resort than the home-established one; is that a cheaper theater, a cheaper light, cheaper sugar, soap, or street car fare? If so, such people are ever ready to abandon the tried, home institutions, which have struggled to give the people good service, often at loss and great sacrifice, and fly to the support of competition which, for the present, may offer them a seeming advantage, but which in the long run is often calculated to end in financial loss. It is often the motto of new firms to kill competition, and then raise prices. Our local institutions have done great service to the people by being fair in prices, and being willing to live and let live; not going to low extremes today, so as to enable them to reach high extremes tomorrow, but pursuing a steady, business-like course. In this way, for instance, Z. C. M. I. has saved our people incalculable amounts, by acting as a general balance to the price of merchandise. And since the capital invested in the co-operative stores is also owned by the people, the community is benefited both ways by extending support to these institutions.

This applies to the sugar factories, also. Do we not remember what we paid for sugar before the first factory was established? Do we not also remember how the value of land has increased since the factories created a market for beets? And have we forgotten the benefits to the farmer from the markets created, through which ready cash is paid for all the products of the farm? And yet, there are actually people who would buy imported sugar, if it could be obtained a few cents cheaper per hundred; and people, too, who would be most benefitted by the advantages which the home factories have created! If it were not for the home factories, the hundreds of thousands of dollars now

paid the farmer for beets, for tomatoes, and fruits, would not be circulated among the people. Further, these home institutions, with many others that might be named, give remunerative employment to large numbers of home laborers who are paid fair wages. They do not wish to engage cheap labor, but the motto of our local employers, as demonstrated in the past, is to live and let live. They do not study to employ foreign pauper labor, but give the first opportunity to people who reside here. The people may, therefore, well be loyal to our home institutions, and to the men who have invested their capital in them, not altogether selfishly, but often with a thought for the benefit of the public generally—a truth plainly demonstrated in the establishment of our co-op. mercantile institutions, factories, and places of amusement. Loyalty to home enterprises ends, if not in direct, petty advantage, certainly in an indirect, broad and great benefit and permanent profit to all.

Is it not, then, better and wiser to patronize and uphold our own home institutions, than to labor against them by encouraging opposition that will tend to kill or discourage them, and leave the people in the hands of competitors who, when home organizations are once out of the way, will feed themselves fat upon the people who have been short-sighted enough to permit such ruinous conditions.

Let the people, therefore, be loyal to themselves, and to their own interests, by abandoning the short-sighted policy of petty, temporary gain which ultimately is sure to end in permanent loss. Let capital and labor decide to be fair to each other, live and let live, and, as a result, both will prosper. These truths apply not only to the leading industries, and public utilities in the hands and under the control of our citizens in Salt Lake City, and this state generally, but they are pertinent to every settlement and home industry in the neighborhood.

Let us encourage each other, and be loyal to our own.

JOSEPH F. SMITH.

THE FOURTH OF JULY.

We have become so accustomed to the noisy and more or less mechanical celebration of the Fourth of July, that in many cases,

especially among the young, the true meaning of the national holiday has been hidden behind the smoke and noise and general hilarity. A little refreshing of the mind on this subject may serve to recall the thoughtless to a deeper appreciation of the day and its observances. Every holiday, or "holy day," is sacred to the event it commemorates;—set apart for the purpose of bringing that event anew to the mind. This is pre-eminently the case with the great day which signalizes the birth of a new nation, "conceived in liberty, and dedicated to the proposition that all men are created equal." Hence they who celebrate it should do so with a reverent feeling; for the birth of such a nation was accompanied by pangs more than mortal, and the shedding of the noblest and most precious blood.

When July 4, 1776, dawned, on the thirteen colonies, they were engaged in a death struggle with the mother country. The fundamental principle for which they fought was the equality of men and of nations, and the inalienable rights of all men to "life, liberty, and the pursuit of happiness." These rights, in their fulness, were denied the colonies by Great Britain; and her privilege of sovereignty over them was asserted by word and by war. The colonists resisted, and the warfare had raged more than a year. Hopes had been entertained, at first, that a reconciliation would be brought about, and the colonies remain subject to the parent government; but as time went on, and the breach was widened, this hope died out, and it became necessary for reasons to be advanced for making the separation complete, and permanent. Accordingly, the Declaration of Independence was formulated and adopted. A resolution declaring the United Colonies free and independent states was adopted on July 2, 1776, although the final action of signing and promulgating the Declaration of Independence, did not take place until July 4.

By this action, the colonists declared themselves free and independent, capable and worthy of self-government; amenable to no other power but God's; possessed of every element which goes to make a sovereign nation. In the declaration, which was written by the great and talented Thomas Jefferson, were set forth at length the series of wrongs, oppressions, and tyrannies which had forced the representatives of the colonies to take this action. This

is, in brief, a history of the action which has rendered the Fourth of July dear to all Americans, and the occasion of the sincerest rejoicing.

But these men fully understood the seriousness of their action, and its possible consequences to themselves and their country. They knew that their mere declaration did not make the United Colonies "free and independent states." That independence, they knew, would have to be achieved by bloodshed, and the greatest personal sacrifices. Hence, Benjamin Franklin's reply to the remark of a fellow-congressman that they must hang together. "Yes," said he, "if we don't hang together, we shall all hang separately." For the issuance of this declaration was considered, in Great Britain, a treasonable act, and worthy of death. And after all, our great criterion, in distinguishing the patriot and the rebel, is success or failure. But the outcome justified the heroic action of the Continental Congress, although the war was waged six years longer, and at times the patriot cause seemed almost hopeless, yet triumph came at length, and by the treaty of Paris, signed in September, 1783, the Declaration of Independence became of full force and efficacy.

Hence, although the pen of Jefferson produced the Declaration, it was sealed with the blood of thousands. Nay, may it not be said, that in effect the document was written with sword and bayonet, in the life-blood of patriots, and not with Jefferson's pen. And the celebration of the day should accordingly be approached not only with festivity and rejoicing, but with serious thought on how to maintain that independence, and with deep thanksgiving to the God of nations.

WILLARD DONE.

QUESTIONS AND ANSWERS.

Mahonri Moriancumer.

Is the name of the brother of Jared known? If so, what is it, and when was it made known?

The name of the brother of Jared is Mahonri Moriancumer. In a note to an article on *The Jaredites*, Elder George Reynolds, in the *Juvenile Instructor*, Vol. 27, page 282, says, concerning the revealing of the name, which is not found in the Book of Mormon:

"While residing in Kirtland Elder Reynolds Cahoon had a son born to him. One day when President Joseph Smith was passing his door he called the Prophet in and asked him to bless and name the baby. Joseph did so and gave the boy the name of Mahonri Moriancumer. When he had finished the blessing he laid the child on the bed, and turning to Elder Cahoon he said, the name I have given your son is the name of the brother of Jared; the Lord has just shown (or revealed) it to me. Elder William F. Cahoon, who was standing near, heard the Prophet make this statement to his father; and this was the first time the name of the brother of Jared was known in the Church in this dispensation."

NOTES.

There is no better way of emptying the mind of evil than by filling it with good.

There are two ways of spreading light; to be the candle, or the mirror that reflects it.

The best things are nearest. Then do not grasp at the stars, but do life's plain, common work as it comes.

Instead of asking what we can get out of the world, it would be better to consider what we can give to it.

He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.—*Epictetus.*

Thou hast seen many sorrows, travel-stained pilgrim of the world, but that which has vexed thee most has been thy looking for evil, and things that never happened have chiefly made thee wretched.—*Proverbial Philosophy.*

"Young men, and old men, too, should learn the truth that the only real, lasting pleasure in life comes from being actively busy at some work every day; doing something worth while, and doing it as well as you know how. The more we appreciate this fact, the more will we be able to make the most of our lives."

In his life of Walter Scott, Lockhart quotes from one of his father's letters: "Forty-five years old today; my life is now more than half done. The day was when I tried to kill time; now I guard each golden hour as a miser holds on to his coin. Henceforth I mean to do only the things that count." Weightier words than these the biography of great men does not contain.

Grow tall—tall enough to look over Mount Difficulty into Hope City. Grow broad—broad enough to bear with people whom God has made different from ourselves. Grow deep, sending roots down into perpetual springs. Come to know God. Grow straight, measuring right up to the line of duty. Grow stout, ready for burdens, and ready for fruit. *Christian Observer.*

"The mushroom needs only a night," says the Reverend Newell Dwight Hillis, "the moss asks a week for covering the fallen tree; the humble vegetable asks several weeks, and the strawberry a few months; but, planting his apple tree, the gardener must wait a few years for his ripened russet, and the woodsman many years for the full grown oak or elm."

A character in *The Little Minister* said he was going to cut down a certain tree which was in his way, but he kept postponing it. The tree widened and grew tall. The man aged and still the tree stood. "I grew old looking for an ax," he said. We all know people who are all their lives announcing that they are going to do a certain thing, but they never get at it. They are always waiting for an ax, waiting for the most favorable opportunity—for just the right tools.

IN LIGHTER MOOD.

We ought to get the truth now about the battle. The American admiral at Manila is holding an Enquist.—*N. Y. World.*

Supposing you were asked which you preferred—a half-yearly rise of $100 or a rise of $400 a year—which would you choose?

A tale of financial difficulties, but having a happy ending, is thus told by the *Yale Record*:

Bill had a bill-board. Bill also had a board bill. The board bill bored Bill, so that Bill sold the bill-board to pay his board bill. So after Bill sold his bill-board to pay his board bill, the board bill no longer bored Bill.

"There is a Persian story about a pessimist. This story is so old that no date can be assigned to it. It concerns a pessimistic farmer.

" 'Good friend,' a visitor said to the farmer, 'you are fortunate this year.' He pointed to the heavy and rich grain fields spreading as far as the eye could see. 'You can't grumble,' he went on, 'about your crops this season, eh?'

" 'No, I can't grumble,' whined the pessimist; 'but a crop like this is terribly wearing on the soil.' "

The typical Marblehead boy of ten or twelve years is much averse to attending school, preferring to loaf about the wharves or to earn a nickle on the golf-links.

One day last summer a Boston man who occupies a cottage there, while playing golf noticed that his caddie remained dangerously near the tee at each drive. After expostulating in vain he concluded to let the boy run the chance of getting hurt.

They had played some time, when the lad, growing friendly and more communicative, suddenly exclaimed:

"Oh, yer'd ought ter see the luck Jim Finnegan hed yesterday!"

"What did he do?" questioned the golfer.

"Why," said the lad, gleefully, "he got hit in the hed with a golf ball, the man giv' him a dollar, an' he won't hev' ter go ter school fur a whole week.—*Harper's.*

John Burroughs, the naturalist, is opposed to nature books that treat of animals too imaginatively—that impute to animals sentiments of love, pity, tenderness and refinement, which mankind has no way of proving that they possess.

"Sometimes, in reading one of these fictitious nature-stories—stories that many persons believe to be true—I am reminded," Mr. Burrougs said one day, "of the story of the intelligent copperhead. This story is quite as true as many that are implicitly credited.

"According to it, there was a man who had the habit of teasing copperheads. He would find a copperhead's hole, and then he would wait beside it until the snake returned—until it had gotten so far into the hole that only the end of its tail protruded. This he would seize, and with a quick movement he would throw the snake twenty or thirty feet away.

"One day the man did this to a copperhead of unusual intelligence. The snake, on alighting, did not make for its hole again immediately, as the others had always done, but it lay still, and regarded its tormentor, thinking. For a long while it thought: then very slowly it began to approach the hole, turned around, and entered backward—entered tail first—sneering slightly at the man whom it had thus duped."

As the liner cleared the leads and the heavy swell of the open Atlantic became noticeable, dinner was served. The twenty-six places at the captain's table were filled, and as the soup appeared the captain addressed his table companions:

"I trust that all twenty-five of you will have a pleasant trip," he said, "and that this little assemblage of twenty-four will reach port much benefited by the voyage. I look upon these twenty-two smiling faces as a father upon his family, for I am responsible for the lives of this group of nineteen. I hope all fourteen of you will join me later in drinking to a merry trip. I believe we seven fellow passengers are admirably suited to each other, and I applaud the judgment which chose from the passenger list these three persons for my table. You and I, my dear sir, are—"

The captain chuckled.

"Here, steward, bring on my fish and clear away these dishes."—*Tit-Bits.*

OUR WORK.

M. I. A. ANNUAL CONFERENCE.

The annual conference of the Mutual Improvement Associations opened on Friday, June 9th, in the Barratt Hall. The officers of the Young Men's and Young Ladies' Associations met in conjoint session for devotional exercises, after which the Young Ladies adjourned to the Brigham Young Memorial Building, and the Young Men continued their session in the Barratt Hall. Elder B. H. Roberts presided. There were two subjects discussed at each session on Friday and Saturday.

On Friday morning Elder Joseph W. McMurrin discussed the following subject: "Substitute for Formal Missionary Work—General Individual Work—Personal Attention by Officers to Members—Arousing of Universal Patriotism." He announced that the General Board had decided to abandon formal missionary work, and that it would be expected of the officers of the asssociations to do the missionary work required in the associations. It was then urged that the officers pay personal attention to members, and by individual work enthuse the young people in their districts to attend the associations. It was also announced that an effort must be made to arouse universal patriotism for the associations, and to this end, every member is expected to become a missionary. Beginning with the members of the General Board, who will be called upon now and then to report their labors in the meetings of the Board, it is expected that every officer in the associations will become a missionary and report his labors at the weekly meetings, or at such other time as may be set apart for this purpose, and also that officers will call upon members to ascertain what is being done in this direction.

A discussion followed.

Elder George A. Smith then spoke upon the subject, "Obstacles in the Way of Mutual Improvement: (a) In Our Country Wards. (b) In Our City Wards." He touched upon the difficulties that lie in the way of

Mutual Improvement, and laid particular stress upon the lack of initiative, tact and ingenuity, on the part of the officers of the association. He urged upon them the need of acquiring these virtues to make the association a success, and to dispel the difficulties in the way of the work. He urged especially punctuality, approachableness, good example, and a leadership in social affairs, as among the virtues that would accomplish this result.

At the meeting in the afternoon Superintendent Alexander Buchanan, of the Pioneer stake, dwelt upon the subject of "Indispensability of Regular Ward and Stake Officers' Meetings and a Regular Order of Business." He gave an outline of the order of business in monthly stake union meetings and weekly ward meetings, for the guidance of the officers present. It was especially urged upon the officers to meet regularly, both in stake and ward capacity.

Elder George H. Brimhall spoke upon "The Fall Conventions," and the following dates for the conventions, to be held in the various stakes, were read and approved:

August 13, Alberta.

August 20, Taylor.

August 27, Alpine, Beaver, Emery, Juab, Malad, San Juan, San Luis.

August 28, Panguitch.

September 3, Box Elder, Cassia, Granite, Pocatello, Teton, Bannock, Jordan, Nebo, Weber, South Davis.

September 4, Kanab, Big Horn.

September 10, Morgan, Ensign, Salt Lake, Pioneer, Liberty, Star Valley, South Sanpete, Hyrum, Utah, Sevier, Cache, Woodruff.

September 11, St. George.

September 17, North Davis, Fremont, Bear Lake, North Sanpete, Summit, Wayne, Millard.

September 19, Parowan.

September 24, Union, Uintah, Wasatch, Blackfoot, Oneida, Tooele, Bingham.

October 1, Benson.

The dates for the Arizona and Mexico conventions will be announced later.

A circular giving the details of the order of business for the conventions, the programs and other instructions to stake and ward officers, in this connection, will be issued and distributed in ample time to reach the officers before the conventions are held. The second edition of the Digest of Instructions, issued last season by the General Board, will also

be prepared in time for distribution among the officers. This digest will contain instructions pertaining to the machinery of our associations with which every officer should familiarize himself.

At the 10 o'clock session, on Saturday morning, 10th, there were "Ten Two Minute Talks on Manual Difficulties," by officers from the body of the house, and a response was given by Elder B. H. Roberts, showing how the difficulties of last season's manual, which will apply in a great measure to the present season's manual, may be overcome. He also gave a splendid preview of the manual for 1905-6, the text of which will be printed in the ERA for August.

Following the remarks of Elder Roberts, Elder Douglas M. Todd spoke on "The Excuse Hunter—Kill Him Off." He pointed out the difference between the person with a legitimate excuse and the one hunting for an excuse. Those who hunt for an excuse, generally have failed to do a duty, and it is then they hunt around for some excuse to justify them. There should be no excuse hunters in the Mutual Improvement Associations.

At the afternoon session at 2 o'clock, Elder Bryant S. Hinckley presented the diagram of the machinery of the Mutual Improvement Associations, which will be printed in the Digest of Instructions, and will be of great value to the officers in presenting before them the organization and the essentials of our associations. He proposed an athletic contest in connection with our annual conference.

The closing exercise of the afternoon session was given by Elder Edward H. Anderson, who spoke upon the subject, "The Spirit Giveth Life." He contended that all living things are dual, that the material is but the covering to the life within, and that without the spirit, the material, or outward form, is dead; and also that the spirit can only give expression through outward forms. The machinery of our associations may be likened to the forms or framework of material matter, but the spirit of the work, the love of it, must underlie these forms to make them successful. It is this spirit and love of the work that officers must have to make a success of their associations, and which they must seek to instil into the hearts of the members.

Elder Junius F. Wells followed, giving a detailed statement of the origin of the first Mutual Improvement Association, thirty years ago today. He gave a clear account of the calling of himself and others, by President Brigham Young to organize the associations, and also gave a history of the first organization in the Thirteenth Ward, Salt Lake City, on the 10th of June, 1875. His remarks will appear in the Era in full.

President Joseph F. Smith made some closing remarks, giving the

officers his blessing, and urging upon them the necessity of obtaining the spirit of Mutual Improvement work. This may be obtained by attention to duty and by effort in the work outlined for them. He was exceedingly interested in Mutual Improvement work, and recognized its great importance as a factor in assisting to build up the Church and kingdom of God, and to keep the young Latter-day Saints in their line of duty.

On Sunday morning, 11th, there was a conjoint officers' meeting of the Young Men's and Young Ladies' Associations in the Assembly Hall, Elder B. H. Roberts presiding. After greetings by Sister Martha Horne Tingey, president of the Young Ladies Associations, and by Elder B. H. Roberts, for the young men, Elder Mathonihah Thomas, superintendent of the Ensign Stake, spoke upon "How May Our Association Create a Popular Sentiment for Right Things?"

This was followed by a discussion from the body of the house, at the close of which Elders George M. Cannon, Jr., and Noel Pratt sang Evan Stephens' "God Bless Our Mountain Home."

Sister Mary E. Connelly, of the General Board of Young Ladies' then spoke upon "The Member With a Purpose," which was followed by a discussion.

Sister Sasie Heath, president of Pioneer Stake, gave some instructions on the "Management of Preliminary Programs," followed by Elder B. F. Grant, of the General Board of Young Men's Associations, on "Management of Conjoint Meetings."

A very interesting exercise was ten minutes devoted to one-minute talks on results of last year's resolution on "Reverence for Sacred Things." The resolution reads as follows:

> Resolved, That we will exert every effort to persuade the members of our associations to join in developing in the hearts of our young people a sentiment of reverence for sacred places and sacred things; and to unite with us in refraining from talk, laughter and all unseemly conduct in our worshiping assemblages; and in keeping all of our places of worship clean, well ventilated and attractive.

The discussion showed that much good had resulted where an effort had been made, from the efforts of the young people in this matter, that the conduct in worshiping assemblages was better, that houses of worship had greatly improved in attractiveness, cleanliness, and in general appearance, much of which was due to the efforts of the associations in this direction. Many had not put the resolution into practice, and on motion it was readopted.

In the afternoon at 2 o'clock, the associations met in the great

Tabernacle, which was comfortably filled with young people. The music was in charge of Elder Evan Stephens and the Tabernacle choir, and the organ under J. J. McClellan. The choir sang, as the opening hymn, "True to the Faith," and after prayer, the anthem, "Glory to the Lord, our Deliverer," the music by McClellan and the words by Stephens, Thomas S. Ashworth singing the solo.

Secretary Thomas Hull presented the names of the officers of the Young Ladies' Associations, the Primary Associations, and the Young Men's Mutual Improvement Associations. The officers of the Y. M. M. I. A. are as follows:

Joseph F. Smith, General Superintendent; Heber J. Grant, B. H. Roberts, Assistants; Thomas Hull, Secretary and Treasurer; Evan Stephens, Music Director; Horace S. Ensign, Assistant Music Director.

AIDS.

Francis M. Lyman, John Henry Smith, Matthias F. Cowley, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall, Joseph F. Smith, Jr., O. C. Beebe, Lewis T. Cannon, Philip S. Maycock, Benjamin Goddard, George A. Smith, Thomas A. Clawson, Louis A. Kelsch, L. R. Martineau.

A synopsis of the reports of our associations follows:

Number of associations, 689, including 40 in foreign countries; members enrolled, 31,648, including 1,632 in foreign countries; average attendance, 12,508; members on missions, 846; meetings held, 21,977. Exercises: lessons from Manual, 21,432; home preparations, 46,920; miscellaneous, 10,883. Reports were received from the Hawaiian, California, Netherlands, Northwestern States, Northern States, and Eastern States, Missions, and from all the stakes of Zion except two—St. Joseph and Teton.

There are 592 Young Ladies' associations, with a membership of 25,951, and an average attendance of 12,097. Meetings of all kinds to the number of 27,402 had been held, and 38,135 testimonies had been borne.

There are 649 Primary Associations with a membership of 42.249.

Frank P. Foster sang a tenor solo, "The Lord is my Light," following which Elder Junius F. Wells spoke on the subject, "Tested by the Lives of its Members, How Far is M. I. A. Work Vindicated?"

Nellie Druce Pugsley sang "Gospel Restoration," assisted by the Tabernacle choir, following which Sister Ruth M. Fox, of the Young Ladies' Board, spoke on "Home Influence—the Source of Spiritual and Moral Living."

This was followed by an address by Minnie L. Snow, of the General Board of the Primary Associations, on the training of the children in the Primary Associations.

The Tabernacle choir closed a most instructive and interesting meeting by appropriate singing.

A general meeting was held at 7 o'clock in the evening, at which Ida B. Smith, of the General Board of Primary Associations, occupied ten minutes in the interest of the young children.

Lottie Owen sang a soprano solo, "With Verdure Clad."

Sister Susa Young Gates spoke on "Effort May Modify Environment."

A quartette was sung by Messrs. Thomas S. Ashworth, W. Derr, Chas. Pike, and Ed. Braby, of the Liberty stake, following which a spirited sermon was delivered by Elder Nephi L. Morris, on the subject, "Let Us Worship God;" the text being from *The Cotter's Saturday Night*.

The hymn, "O, ye mountains high," was sung by Sister Emma Lucy Gates, assisted by the Tabernacle choir, followed by the congregation singing "America."

The conference was celebrated for its splendid spirit and general social good feeling.

On Friday evening, 9th, the General Board of the Young Men's Associations tendered the Young Ladies' Board and the stake officers a free admission to the concert of Miss Emma Lucy Gates, held in the great Tabernacle, which was a very delightful musical feast. On Saturday evening, a reception to the M. I. A. stake officers by the General Boards, was held at the Granite Stake tabernacle. At this enjoyable function, nearly one thousand officers attended, and it was pronounced one of the best entertainments of these now celebrated annual gatherings.

EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

Local.—May, 1905.

ECCLESIASTICAL CHANGES.—About the 14th, David Kinghorn was sustained as Bishop of the Lewisville ward, Idaho.—At the quarterly conference of the Nebo Stake, held Saturday, 20th, and Sunday, 21st, the Tintic district, of the Juab stake, was annexed to the Nebo stake, as it was more convenient for the Tintic Saints to attend conference in the Nebo stake. On the 21st, John T. Russell was chosen Bishop of St. John ward, Tooele stake.—On the 28th, Anderson Steedman was chosen and ordained Bishop of Mammoth ward in the stead of Bishop Fred Lundburg who had removed to Payson.—At the quarterly conference of the Box Elder stake, held Sunday, 28th, and Monday, 29th, Oleen N. Stohl was sustained and ordained president of the stake, to fill the vacancy caused by the death of President Charles Kelly. President Stohl chose as his counselors Lucius A. Snow and William C. Horsley.

PURCHASE OF THE PROPHET'S BIRTHPLACE. — On Tuesday, 23rd, Junius F. Wells, in behalf of the Church of Jesus Christ of Latter-day Saints, purchased the Mack farm, in Sharon, Windsor county, Vermont, where the Prophet Joseph Smith was born, Dec. 23, 1805.

MONUMENT TO MEMORY OF DANIEL H. WELLS.—Monday, 29th, a monument to the memory of the late President Daniel H. Wells was dedicated in the city cemetery, Salt Lake City. The monument which is one of the most imposing in the state, stands near the entrance of the cemetery, and was erected by the family of General Wells. The ceremonies were presided over by Ex-Governor Heber M. Wells. The speakers at the dedication were Presidents Joseph F. Smith, John R. Winder and Anthon H. Lund, Bishop R. T. Burton and Elder Junius F. Wells. The invocation was offered by Bishop Orson F. Whitney and the benediction by Bishop William B. Preston. The monument is a polished shaft, sur-

mounted by a globe of dark Quincey granite, set on a Utah granite base. It was built by the R. C. Bowers Granite Co., Montpelier, Vt., under the direction of the Elias Morris Sons Co., of this city.

DIED.—Tuesday, 2nd, in Pleasant View, Idaho, Mary S. Bowen, president of the Primary association of the Pleasant View ward, born Spanish Fork, Oct. 19, 1860.—Wednesday, 10th, in Ogden, Mary Ann Rycraft, born London, May 10, 1821, joined the Church and came to Utah 50 years ago.—In Smithfield, the funeral of Robert A. Bain was held Friday, 12th. He was born in Dundee, Scotland, Aug. 28, 1830, was baptized January 9, 1847, and for many years was an active missionary. —In Price, Utah, Friday, 12th, Keziah J. J. Empey, one of the first settlers of that place.—Thursday, 18th, in Salt Lake City, Lorenzo D. Young, son of President Brigham Young, born Sept. 22, 1856.—Thursday, 18th, in Salt Lake City, Richard Brimley, a highly respected citizen who for several years was bishop of the 5th ward. He was born in Euxton, Lancashire, Eng., Aug. 26, 1822.—Monday, 22nd, in Coalville, John Boyden, one of the leading citizens of Summit county, born in Staffordshire, Eng., in 1841, and came to Utah in 1860. For many years he was a member of the High Council of the Summit stake, and held many civil offices.—Friday, 26th, in Salt Lake City, Mrs. Annie M. Thomas, wife of Postmaster Arthur L. Thomas, from blood-poisoning.— Sunday, 28th, in Salt Lake City, Matthew Miller, a high priest in the Salt Lake stake, born Maryhill, Scotland, Mar. 11, 1842.—In Salt Lake City, Monday, 29th, Isabella A. Wardrop, born Nauvoo, Mar. 10, 1846. —Tuesday, 29th, in West Portage, Patriarch Oliver C. Hoskins, the first president of the Malad stake. He was born in Georgetown, Ill., May 17, 1827, was baptized at Garden Grove, Iowa, in 1851, and came to Utah in 1862. Oct. 23, 1887, he was ordained a bishop, and presided over the Portage ward until January 12, 1888, when he was chosen president of the Malad stake. Elder Hoskins filled several missions, and was an active Church worker.—Tuesday, 30th, in Ogden, William Butler, one of Utah's early settlers. He was born at Gorney, Wexford county, Ireland, Aug. 15, 1825, and came to Utah in 1850, where he joined the Church soon after his arrival.—In Parowan, Wednesday, 31st, Sarah F. McGregor, a pioneer of southern Utah, and a veteran of Kirtland and Nauvoo, born October 24, 1828, and baptized at the age of eight years.

COUNTY ASSESSMENTS FOR 1905.—The total assessed valuation for Salt Lake County for the year 1905, aggregates the sum of $47,898,247, an increase of $1,000,000 since last year. The assessment of Weber County is $12,341,827, an increase of $197,255 over 1904.

BENEFICIAL LIFE INSURANCE COMPANY.—On the 10th, articles of incorporation of the Beneficial Life Insurance company were filed in the office of the county clerk of Salt Lake county. The capital stock is divided into 1000 shares of $100. each. The officers of the company are: President, Joseph F. Smith; first vice-president, John C. Cutler; second vice-president, Lorenzo N. Stohl; treasurer, Joseph Nelson; Secretary, John Stringham. There is also a board of directors which includes many prominent business men of Utah, Idaho, Oregon and Arizona.

DEATH OF ALBERT R. SMITH.—On Wednesday, 17th, President Albert R. Smith, of the San Luis stake of Zion, died at his home in Manassa, Conejos county, Colorado, after a lingering illness. He was the son of Silas S. and Sarah A. Ricks Smith, and was born in Paragoonah, Iron county, Utah, April 11, 1862. With his father he became one of the pioneers of Conejos county. He performed a mission to the Southern states in 1887, and for several years was clerk of the San Luis stake. In 1892, he was called to preside over that stake, succeeding his father who at present lives in Utah. During his administration he gained the love of the Saints, and the good will of the Gentiles residing in Conejos and adjoining counties.

June, 1905.

PRESIDENT BRIGHAM YOUNG'S BIRTHDAY.—The 104th anniversary of the birth of President Brigham Young was celebrated at Logan, Thursday, June 1. Many guests from Salt Lake City and other parts of the state were in attendance. A splendid program and a banquet were the features of the entertainment. Brigham Morris Young was chosen president of the family association.

DEATH OF ELDER JOSEPH GILL.—Elder Joseph S. B. Gill, a missionary laboring in the Eastern states mission, died in Pittsburg from an attack of typhoid fever, Friday, 2nd. He was the son of William and Elizabeth Brown Gill, and was born in Weston, Oneida county, Idaho, October 9, 1870; was baptized by Elder Rasmus Nielsen when eight years of age, and was an active worker in the Weston ward. Elder Gill was a member of the 142nd quorum of Seventy, and was set apart for his field of labor in the Eastern states, Nov. 1, 1904, by Elder Seymour B. Young. The body was brought home by Elder J. H. Archibald.

DIED.—In Kaysville, Thursday, 1st, Robert W. Barton, a pioneer and Indian war veteran, born Yorkshire, England, April 29, 1826, came to America in 1843, and joined the Church in Nauvoo. During the exodus, he journeyed with the Saints to Utah where he arrived in 1851, and assisted in the building up of settlements.—Friday, 2nd, Caleb Bald-

win Rhodes, a pioneer trapper and hunter, who came to Utah in 1846, one year before the pioneers.—In Wellsville, Monday, 5th, Samuel G. Perkins, a pioneer of that place.—In Ogden, Wednesday, 7th, James Riley, a pioneer of Weber county, born in Wigan, Lancashire, April 27, 1823, joined the Church in his native land, and came to Utah in 1852. —In Salt Lake City, Thursday, 8th, William C. Dunbar, one of the best known citizens of the State of Utah, born in Inverness, Scotland, 83 years ago, joined the Church in 1840, and came to Utah in 1852. Two years later he filled a mission in his native land, and for many years was a counselor to Bishop John Sharp of the Twentieth ward. He was always actively engaged in church work, music, and useful enterprises among the people. In 1870, with Edward L. Sloan, he founded the *Salt Lake Herald*, and for many years was the manager of that paper.

Domestic—May, 1905.

CHICAGO'S REIGN OF TERROR.—For the past four months, Chicago has been subject to a reign of terror caused by the teamsters' strike. The strike began when a number of garment workers, employed in one of the leading clothing houses, quit work as a protest against the employment of men who were not members of the union. The places of the strikers were soon filled, which aroused the union men, who persuaded the teamsters employed by the clothing house also to strike. The strike gradually spread, and other business houses that had dealings with the firm where the trouble began, were drawn into the dispute, and were boycotted by the unions. The teamsters' union took up the cause of the strikers, and tied up almost all traffic in the city. The Chicago authorities seem powerless to cope with the striking element, and the mayor, for some reason, has refused to call on the governor for militia to quell the unlawful disturbances which hourly take place. Even peaceable citizens have been brutally beaten and murdered by the lawless strikers, who have hired ruffians to assault non-union men and union men who are at work. In April, a workman was brutally murdered, and a released convict boastingly declared that he had been hired to commit the crime, for which he received the sum of fifteen dollars. This remark led to the arrest of one of the leaders of the carriage makers' union, who confessed to the employment of ruffians for the purpose of assaulting non-union men. Other union officers were arrested, and now await trial on the charge of murder. At the present writing, no settlement of the difficulties appears in sight. Of these brutal scenes, the New York *Independent* says:

No honest man endowed with common sense should have the least

difficulty in ascertaining the true character of the labor insurrection in Chicago, or in seeing what is the only remedy for such disgraceful and shocking exhibitions of anarchy. Throughout last week the city was at the mercy of a mob. In many of the streets there was almost continuous riot. Several men were killed, many were so brutally beaten that their injuries may be fatal, hundreds were disabled by wounds of various kinds. Citizens having not the remotest connection with the controversy were murderously attacked. The pastor of one of the Presbyterian churches nearly lost his life at the hands of ruffians who sought to uphold the cause of the strikers and boycotters by beating anyone who seemed to be without protection. In the heart of the city, at the doors of its finest hotels, men were shot or clubbed almost to death simply because they had accepted work which the attacking ruffians had declined to do. A peaceable old man, delivering a little bundle of goods in his own wagon, because there was no one to do it for him, was murdered for thus trying to keep his agreement and earn a living. These were some of the incidents of this insurrection of the teamsters' union.

LAST SURVIVOR OF THE WAR OF 1812.—On the 18th, the body of Hyrum Cronk, the last of the veterans of the war of 1812, was buried in Cypress Hill cemetery, New York, with imposing military honors.

MAY FATALITIES.—On the night of Wednesday, 10th, a severe tornado swept over the town of Snyder, Oklahoma, and caused terrible destruction. Nearly one hundred lives were lost, and a large number of the inhabitants were injured. The loss of property is estimated at $350,000. —On the following day, the Cleveland express, on the Pennsylvania railroad, collided with a wrecked freight train at Harrisburg, Pa., and an explosion of dynamite followed, killing about thirty persons and injuring over one hundred others.

PRESIDENT ROOSEVELT AND A THIRD TERM.—President Theodore Roosevelt declared most emphatically, on the 10th, that he would not be a candidate for another term as President of the United States.

June, 1905.

COLLISION ON THE SALT LAKE ROUTE.—The overland passenger train on the San Pedro, Los Angeles and Salt Lake, which left Salt Lake City Sunday evening, 4th, collided with an east-bound special near Riverside, Cal., on the 6th, and two lives were lost. This is the first serious accident on the new road.

THE LEWIS AND CLARK CENTENNIAL EXPOSITION.—The Exposition in honor of the historical exploration of the Oregon country by Captain Merriwether Lewis and William Clark, one hundred years ago, was formally opened on the 1st, with a splendor never before witnessed in the

Pacific northwest. President Roosevelt, at the White House, gave the signal by telegraph which started the machinery of the exposition moving. The ceremonies began promptly at 12 o'clock, and were directed by President H. W. Goode, of the exposition, in the presence of a vast assembly. Many leading statesmen were in attendance, including Vice-President Fairbanks and Speaker Joseph G. Cannon, who were the principal orators on the occasion.

Foreign.—May, 1905.

DEFEAT OF THE RUSSIAN SQUADRON.—What appears to be one of the greatest naval battles of modern warfare was fought Saturday, 27th, in the straits of Korea, not far from the western coast of Japan, between the Russian Baltic squadron, under command of Admiral Rozhdestvensky, and the Japanese fleet commanded by Admiral Togo. The battle resulted in an overwhelming victory for the Japanese. With very few exceptions, the entire fleet of the Russians was destroyed or captured, while the loss of life among them was very great. The Japanese escaped with very little damage to their fleet and with small loss of life. Admiral Rozhdestvensky was captured shortly after the battle and was found to be in a serious condition, his skull being fractured.

DEATH OF BARON ALPHONSE DE ROTHSCHILD.—Baron Alphonse de Rothschild, head of the French branch of the banking house of the name of Rothschild, died Friday, 28th, in Paris, France. He was born in 1827, and was one of the greatest leaders in the financial world. The funeral services which were held in Paris, were quite simple for a man of wealth, but in keeping with the custom of the Rothschild family.

June, 1905.

THE NORWAY-SWEDEN UNION DISSOLVED.—On Wednesday, 7th, the Norwegian Storthing declared the union between Norway and Sweden, which has existed for nearly one hundred years, dissolved, and that the king had ceased to act as king of Norway. The Storthing, or parliament, also empowered the present state council of Norway to act as a government of Norway until further notice, and to exercise the power heretofore appertaining to the king. An address to King Oscar of Sweden was adopted, declaring that no ill feeling was entertained against him, his dynasty, nor the Swedish nation, and asking him to co-operate in the selection of a young prince of the royal house—that of Bernadotte—to occupy the throne of Norway. The dissolution of the union, or confederacy, existing between Norway and Sweden has been pending for some time, and had its growth in the desire for the establishment of a separate consular system for the two countries.

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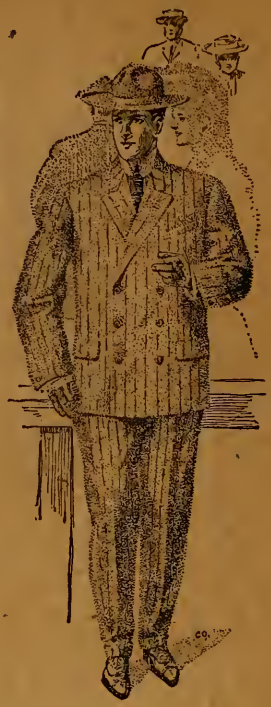
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